THE BEAUTIES OF NATURE and ART DISPLAYED, IN A TOUR through the WORLD;

CONTAINING,

I. A General Account of all the Countries in the World, remarkable for either Natural or Artificial Curiosities; their Situation, Boundaries, Extent and Divisions; their Rivers, Air, Soils, Chief Cities, &c.

II. A particular Account of the most curious natural Productions of each Country, in the Animal, Vegetable, and Fossil Kingdoms; of remarkable Mountains, Caverns, and Volcano's; of Medicinal and other singular Springs; of Cataracts, Whirlpools, &c.

III. An Historical Account of the most remarkable Earthquakes, Inundations, Fires, Epidemic Diseases, and other public Calamities, which have, at different times, visited the Inhabitants.

IV. Extraordinary Instances of Longevity, Fertility, &c. among the Inhabitants; together with an Account of their most celebrated Inventions, Discoveries, &c.

V. Particular Descriptions of the most remarkable Public Buildings, and other singular Productions of Art.

VI. Curious Remains of Antiquity; remarkable Laws, Customs, and Traditions of the Inhabitants; together with a Summary View of the most extraordinary Revolutions among them.

Illustrated and embellished with Copper Plates.

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THE BEAUTIES OF NATURE AND ART DISPLAYED, IN A TOUR through the WORLD.

CHAP. VII. SECT. VI. *Continued.*

Revolutions and other Memorable Events in Denmark, Norway, *and* Sweden.

THE weſtern Scythians, who had no fixt habitations, but wandered from place to place, with their flocks and herds, for many ages, were the anceſtors of the preſent inhabitants of the antient Scandinavia, which comprehended Denmark, Norway, and Sweden. When they firſt fixed their habitations does not appear; nor is it known what kind of government obtained originally in the kingdoms of Scandinavia: but whatever their antient form of government was, we find that theſe monarchies were ſometimes hereditary, and

ſometimes elective. Sometimes the three kingdoms of Denmark, Norway, and Sweden, were under one ſovereign, but oftener under three diſtinct princes, who ſometimes governed arbitrarily, and at other times were ſo reſtrained by the nobility and clergy, that they enjoyed little more than the name of royalty.

When the kingdom of Denmark was firſt eſtabliſhed is uncertain: but among the antient Kings of this country the moſt famous was Frotho, who, according to tradition, reigned ſome ſhort time before the birth of our Saviour, and was ſovereign of Denmark, Sweden, Norway, England, Ireland, and the neighbouring ſtates. This prince made a conqueſt of the Vandals, who then inhabited Pomerania and Mecklenburg, and firſt aſſumed the title of King of the Vandals.

The firſt Chriſtian King of Denmark was Erick, who reigned about the year 246 of the Chriſtian æra. Gormo the Second attempted to extirpate Chriſtianity, but was compelled by the Emperor Henry, ſurnamed the Fowler, who began his reign in 920, to permit the free exerciſe of the Chriſtian religion in his dominions again. Gormo was ſucceeded by his ſon Harold, who left the crown to his ſon Suen, or Sweyn, in the year 980. This prince conquered the greateſt part of England *, and dying in 1014, his ſon Canute, ſurnamed the

* See Vol. III. p. 47. & *ſeq.*

Great,

Great, ſucceeded him, and was ſovereign of England, Denmark, and Norway, in which kingdoms he was ſucceeded by his ſon Harold, who dying without iſſue, Hardicanute, the third ſon of Canute, aſcended the Daniſh throne, and was, at the ſame time, King of England and Norway, but was the laſt of the Daniſh race who had the ſovereignty of England.

Upon the death of Hardicanute, Magnus, King of Norway, made himſelf maſter of Denmark: but Sueno, of the royal family of Denmark, recovered that kingdom, and died in 1074.

He was ſucceeded by his ſon Harold the Seventh, who was ſucceeded by his brother Canute the Fourth. This prince granted the tenths of all the revenues of his kingdom to the clergy, and inveſted the biſhops and other dignified eccleſiaſtics with great authority; at which it is ſaid the Jutes were ſo exaſperated, that they aſſaſſinated him: but the clergy, out of a ſenſe of their obligations to Canute, placed him among the number of their ſaints, and his memory was afterwards celebrated in full bowls at their feaſts.

He was ſucceeded by his brother Olaus the Fourth, who died in 1095, and was ſucceeded by his brother Erick the Second, upon whoſe death the kingdom was involved in a civil war, by means of three competitors to the throne, Sueno the Third, Canute the Fifth, and Waldemar

demar the First, who, after a long ſtruggle for the whole, agreed to divide the kingdom between them: but Canute being aſſaſſinated, and Sueno killed in battle, Waldemar reigned ſole monarch of Denmark. He was ſucceſsful againſt the Rugians and Vandals, and his ſon Canute the Sixth, who ſucceeded him, was long engaged in a bloody war againſt the Vandals, whom he at length ſubdued, upon which he aſſumed the title of King of the Vandals. He poſſeſſed himſelf of the city of Hamburg, and ſeveral other places; he conquered Eſthonia and Livonia, and cauſed the Chriſtian faith to be eſtabliſhed in theſe countries.

Upon the death of Canute the Sixth, his brother Waldemar mounted the throne in 1202: this prince, beſides the kingdom of Denmark, reigned over Eſthonia, Livonia, Courland, Pruſſia, Pomerania, Rugen, Mecklenburg, Holſtein, Stormar, Ditmarſh, and Wageren, with the cities of Lubeck and Lawenburg; but in the latter part of his reign, the provinces of Mecklenburg and Pomerania, with the cities of Lubeck and Dantzick, revolted from him. Adolph, Earl of Lawenburg, diſpoſſeſſed him of Holſtein, and Stormar; and the Knights of the Croſs took from him Eſthonia and Livonia. He left four ſons, Erick the Fifth, who ſucceeded him; Abel, to whom he had given Sleſwick; Canute, to whom he had given Blecking; and Chriſtopher, who had the iſlands of Laland and Falſter. Each of theſe four princes

ſet

ſet up for independent ſovereigns in their ſeveral appennages; and Erick, endeavouring to reduce the other three, was murdered by his brother Abel, who ſucceeded him in the throne of Denmark, but was himſelf murdered by his ſubjects after a reign of only two years. To him ſucceeded his brother Chriſtopher, who, happening to engage in ſome conteſt with the clergy, was, it is ſaid, poiſoned by them with the conſecrated hoſt in 1286.

Chriſtopher was ſucceeded by his ſon Erick the Sixth, who, having engaged in a war with Sweden, Norway and Holſtein, was taken priſoner by the Duke of Holſtein, and afterwards murdered by the grandees of his kingdom. He left the crown to his ſon Erick the Seventh, who entered into a war with the King of Norway for protecting the murderers of his father, and had ſome differences with the neighbouring ſtates. He was ſucceeded by his brother Chriſtopher the Second, in 1319, who cauſed his ſon to be crowned King in his life time. Chriſtopher was expelled the kingdom by his ſubjects, under pretence of being oppreſſed by taxes, and Waldemar, Duke of Sleſwick, was elected to the crown of Denmark; but the Danes ſoon growing tired of him, recalled King Chriſtopher, during the remainder of whoſe reign Schonen was conquered by the Holſteiners, and ſurrendered to Magnus, King of Sweden: the reſt of Denmark alſo was torn in pieces under this reign, and the King remained ſovereign of but a ſmall part of it, after whoſe death

death there happened an interregnum of ſeven years, when the kingdom of Denmark was, for the moſt part, in ſubjection to the Holſteiners: but the Danes at length called in Waldemar, the ſon of Chriſtopher the Second, who, at that time, ſerved in the Emperor's court, and who in ſome meaſure reſtored the declining ſtate of the kingdom, but ſold Eſthonia and Revel to the Knights of the Croſs for 28,000 marks, moſt of which money he ſpent in an expedition to the Holy Land.

Waldemar was ſucceeded by his grandſon Olaus the Sixth, in 1375, who was the ſon of Margaret, the daughter of Waldemar, and of Hacquin, King of Norway, after whoſe death Olaus ſucceeded to the crown of Norway: he laid claim alſo to Sweden, his father being the ſon of Magnus Smech, ſovereign of that kingdom; but dying young, both the Danes and Norwegians received his mother Margaret for their Queen, who entering into a war with Albert, King of Sweden, he was deſerted by his ſubjects, and Margaret became ſovereign of Sweden, Denmark, and Norway. Margaret aſſociated Erick of Pomerania in the throne with her, in 1395; and the year following the ſtates of all the three kingdoms, being aſſembled at Calmar, Erick was declared King; and it was moreover agreed, that Denmark, Sweden, and Norway, ſhould for the future be governed by one ſovereign only. Queen Margaret died in 1412, after whoſe death Erick remained ſole monarch of the three kingdoms: but the Danes

depoſed him, and elected Chriſtopher, Duke of Bavaria, his ſiſter's ſon, for their ſovereign, after whoſe death they choſe Chriſtian, Earl of Oldenburg, for their King, who reigned over both the kingdoms of Denmark and Norway, and drove Charles Cnuſton, King of Sweden, out of that kingdom; but Charles ſome time after recovered his crown.

In the year 1471, the Emperor Frederick gave him Ditmarſen, and the country of Holſtein; and he married his daughter to James the Third, King of Scotland, giving her the iſlands of Orkney and Schetland for her dowry, which were before dependent upon Norway. Chriſtian, dying in 1481, was ſucceeded by his ſon John, who divided Holſtein with his brother Frederick; and, entering into a war with Sweden, was ſo ſucceſsful as to get himſelf crowned King of that country: but he was ſoon after driven out of Sweden, and dying, in 1513, was ſucceeded by his ſon Chriſtian the Second, who being pitched upon by the Pope to put a decree in execution againſt Sweden, he procured himſelf the crown of that country: but having treacherouſly maſſacred many of the Swediſh nobility, and exaſperated the people, he was driven out of that kingdom by Guſtavus Erickſon, ſince which time the Swedes maintained their independency, and have never been governed by a King of Denmark.

Chriſtian the Second having alſo drawn upon himſelf the contempt and hatred of the Danes,

as well as of the Swedes, on account of his ſuffering himſelf to be governed by his concubine, and an old Dutchwoman her mother, was at length depoſed, and his uncle Frederick, Duke of Holſtein, advanced to the throne, in 1532. Frederick, dying the year following, was ſucceeded by his ſon Chriſtian the Third, who was a great promoter of the Reformation, in which being oppoſed by the biſhops, he ſeized on all the lands and revenues of the church, and, adding them to his own, eſtabliſhed the Reformed religion in his dominions.

To Chriſtian the Third ſucceeded his ſon Frederick the Second, in the year 1560, who was engaged in a long war with Sweden, and dying in 1580, was ſucceeded by his ſon Chriſtian the Fourth, who was alſo engaged in a war with Sweden, and afterwards with the Emperor, being General of the circle of Lower Saxony, but was defeated; and the Imperialiſts poſſeſſed themſelves of Holſtein and Jutland, which were however reſtored by a peace. The Swedes alſo diſpoſſeſſed him of Gothland, Oſel, Jemperland, and Halland. This prince, dying in 1648, was ſucceeded by his ſon Frederick the Third, who, attacking the Swedes at the inſtigation of the Dutch, was defeated, his whole country over-run by the enemy, and himſelf beſieged in his capital city of Copenhagen; and by a peace which ſoon followed was obliged to yield up to the Swedes, beſides Bahus, the fine provinces of Blecking, Schonen, and Halland: but however unſucceſsful Frederick

derick was in his wars, he ſubdued his own ſubjects, and rendered himſelf an abſolute monarch.

The commons of Denmark, being extremely diſcontented with the taxes and other oppreſſions of the nobility and gentry, which they had ſuffered during a long war with Sweden, concluded that their condition could not be worſe under the government of a ſingle perſon than under a variety of tyrants. The clergy were alſo no leſs exaſperated than the commons, whom the nobility had deprived of their ſhare of the adminiſtration, though they conſtituted one chamber of the ſtates; and when the commons repreſented to the nobility, that they had the profits of the lands of which themſelves were but the occupiers and farmers, and therefore it was but reaſonable they ſhould bear a ſhare in the public taxes for the ſupport of the government, the nobility replied, that they had always been exempted from taxes, and looked upon their tenants to be their vaſſals and ſlaves, which was ſo reſented by the commons, that they withdrew from the aſſembly, and uniting with the clergy, attended the King in a body, and offered him their aſſiſtance in order to render him an abſolute monarch. The King ſoon cloſed with them, and the nobility, being in a fortified town, garriſoned by the King's troops, were compelled to come into the ſame meaſures, and paſs a law to render their King an abſolute monarch. After which, the King received the homage of all

all the ſenators, nobility and clergy, in ſight of the army and burghers, who were under arms to grace the ſolemnity, and prevent any diſturbance or oppoſition that might be made to the revolution, which happened in the year 1660.

Frederick the Third, dying in 1670, was ſucceeded by his ſon Chriſtian the Fifth, who, finding the King of Sweden engaged in a war with the Emperor, reſolved to take this opportunity of recovering thoſe provinces which Denmark had loſt in the laſt reign; but as the Duke of Holſtein was an ally of Sweden, the King treacherouſly ſeized on all his territories, of which he remained in poſſeſſion to the year 1689, when the German princes, the Engliſh and the Dutch, obliged the King to reſtore the Duke of Holſtein to his dominions, of which he remained in poſſeſſion thirteen years. Chriſtian the Fifth, dying in 1699, was ſucceeded by his ſon Frederick the Fourth, who was compelled by the maritime powers to conclude a peace with Charles the Twelfth of Sweden, in 1701: but he no ſooner heard of Charles's defeat at Pultowa, than he again declared war againſt Sweden. His firſt enterprize was the invaſion of Schonen, but he was defeated, and compelled to retire back over the Sound; he met however with better ſucceſs in his invaſion of Bremen and Verden, which he made an abſolute conqueſt of. And now the King of Great Britain, as Elector of Hanover, concluded a treaty with the King of Denmark

mark for the purchaſe of Bremen and Verden, which the Danes had taken from the Swedes. About the ſame time, the confederates reduced Stralſund and all Swediſh Pomerania, which was put into the poſſeſſion of the King of Denmark, except Stetin and the territories about the river Oder, which the King of Pruſſia poſſeſſed himſelf of.

By a ſubſequent treaty, the King of Denmark reſtored Stralſund, and that part of Pomerania he had taken from the Swedes: but Bremen and Verden were confirmed to Hanover, and the Swedes were obliged to conſent to pay toll to the Danes on paſſing the Sound, as well as other nations. Frederick the Fourth was ſucceeded by his ſon Chriſtian the Sixth, who, dying in Auguſt 1746, was ſucceeded by his ſon Frederick the Fifth, the preſent King of Denmark. So much for the hiſtory of Denmark.

In the year 1523, while Sweden was ſubject to the crown of Denmark, Guſtavus Erickſon, a Swediſh nobleman, aſſembling the miners of Dalecarlia, and others who joined him in order to vindicate the liberty of their country, got together ſuch a conſiderable force, that he drove the Danes out of Sweden, in gratitude for which ſervice, the Swedes firſt elected him their King, and afterwards made the crown hereditary in his family. In 1559, Guſtavus was ſucceeded by his ſon Erick, who was depoſed by his brother John, in 1568. John was

ſucceeded by his ſon Sigiſmund, who was before elected King of Poland: but Sigiſmund reſiding for the moſt part in Poland, and endeavouring to reſtore the Roman Catholic religion in Sweden, gave an opportunity to his uncle Charles, the youngeſt ſon of Guſtavus Erickſon, to inſinuate himſelf into the affections of the nobility and other ſtates of the kingdom, who thereupon depoſed Sigiſmund in 1604, and advanced Charles to the throne, by the name of Charles the Ninth. They moreover paſſed an act, excluding Uladiſlaus, the ſon of Sigiſmund, from the crown of Sweden, becauſe his father refuſed to have him educated in Sweden, in Lutheran principles, and ſettled the crown upon Guſtavus Adolphus, the ſon of King Charles, after his father's deceaſe, and upon his heirs male.

Guſtavus Adolphus ſucceeded his father Charles in 1611; and having ſubdued Ingria, Livonia, and Pomerania, was killed at the battle of Lutzen, near Leipſick, in 1633; leaving the crown to his daughter Chriſtina, in favour of whom her father had prevailed upon the ſtates to alter the act of ſettlement, which reſtrained the ſucceſſion to the male line. Queen Chriſtina was but five years of age, when ſhe ſucceeded to the crown; the war was however proſecuted in Germany, till the peace of Munſter, by which Sweden was confirmed in the poſſeſſion of the Upper Pomerania, Bremen and Verden, and of ſeveral other places in the Empire. At length, in 1654, Queen Chriſtina, with the content of the ſtates, re-

ſigned her crown to her nephew Charles Guſtavus, the fourth ſon of Caſmir, Count Palatine of the Rhine, and of Catharine, the ſiſter of Guſtavus Adolphus, and afterwards retired to Rome, having embraced the Roman Catholic religion.

Charles Guſtavus drove the Danes out of the provinces of Schonen, Smalland, Halland, and Blecking in South Gothland, which were confirmed to him by treaty; and, dying in 1660, was ſucceeded by his ſon Charles the Eleventh, who alſo was ſucceſsful in his wars againſt the Danes, and to whom the ſtates of Sweden, in 1683, ſurrendered all the rights and privileges they had not parted with before, by which ſurrender he became an abſolute monarch; and, dying in 1697, was ſucceeded by his only ſon Charles the Twelfth, then in the fifteenth year of his age. In the year 1700, the Poles, Danes, Ruſſians, and Pruſſians, entered into a confederacy againſt the young King of Sweden, and invaded his territories on all ſides, but the Engliſh and Dutch ſending a ſquadron of men of war to his aſſiſtance, the Danes were compelled to conclude a peace with him, which gave the young monarch an opportunity of marching againſt the Muſcovites and Poles, whom he defeated in almoſt every engagement, at the beginning of the war, with numbers very far inferior to thoſe of his enemies, though he had well diſciplined veteran troops of Saxons to contend with, as well as Ruſſians and Poles. He had the good fortune in this

war to dethrone the King of Poland, and brought the Czar of Muſcovy almoſt on his knees, till, entertaining too great a contempt of his enemies, he ventured to march into the heart of their country, without taking the uſual precautions; and being ſurrounded by the Czar's numerous troops, his army was entirely cut off or made priſoners at Pultowa, except three or four hundred horſe, with which he eſcaped to Bender in Turky, where he reſided ſeveral years; nor could the Turks force him to return home, till they fired the palace of Bender, which they had aſſigned him for his place of reſidence, about his ears.

At length he returned through Germany to Stralſund in Pomerania, where he was beſieged by the allies that began the war againſt him; and, having defended the town ſeveral months, when it was no longer tenable, embarked for Stockholm. He afterwards meditated the ſiege of Copenhagen; but was prevented by a Britiſh fleet, either to fruſtrate his deſign of recovering Bremen and Verden from the Elector of Hanover, or to diſappoint an invaſion of Britain, which he was ſuppoſed to have deſigned in favour of the Pretender; upon which he invaded Norway, and laying ſiege to Frederickſhall on the frontiers of that kingdom, he was killed in the trenches by a muſquet ball, in 1718.

Charles the Twelfth dying without iſſue, the crown, according to the right of ſucceſſion, devolved

devolved upon Charles Frederick, Duke of Holſtein, ſon of Hedwig Sophia, the eldeſt daughter of Charles the Eleventh, and of Frederick, late Duke of Holſtein; but the Princeſs Ulrica Eleonora, the youngeſt daughter of Charles the Eleventh, being married to the Hereditary Prince of Heſſe Caſſel, who was then General of the Swediſh army, and his conſort the Princeſs promiſing to reſtore the ſtates to their antient power and privileges, the Duke of Holſtein was paſſed by in favour of the Princeſs Ulrica, who, having reigned about two years, reſigned the crown in favour of her conſort, Frederick, Prince of Heſſe, who was elected King on the like conditions as ſhe had been advanced to the throne. The Queen of Sweden dying without iſſue, the Swedes elected Charles Peter Ulrick, Duke of Holſtein Gottorp, ſon of the elder ſiſter of Charles the Twelfth, to ſucceed to that crown, after the death of his late Majeſty: but the Duke rendering himſelf incapable of the crown of Sweden, by accepting the reverſion of the Ruſſian empire, the Swedes made choice of Adolphus Frederick, Duke of Holſtein Eutin, Biſhop of Lubeck, who is now upon the throne.

THE

BEAUTIES

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CHAP. VIII.

OF

POLAND, and RUSSIA or MUSCOVY in EUROPE.

CHAP. VIII.

Of POLAND, *and* RUSSIA *or* MUSCOVY *in* EUROPE.

SECT. I.

A general Account of Poland, *and* Ruſſia *or* Muſcovy in Europe.

THE kingdom of Poland, including Lithuania and Pruſſia, is ſituated between 46 and 57 degrees of north latitude, and between 16 and 34 degrees of eaſt longitude. Its greateſt length from the frontiers of Pomerania in the weſt, to the frontiers of Tartary in the eaſt, is about 700 miles; and its greateſt breadth, from the frontiers of Livonia in the north, to the Carpathian mountains in the ſouth, is about 680 miles. It is bounded by the Baltic ſea and Livonia on the north, by Ruſſia and Little Tartary on the eaſt, by Turky and Hungary on the ſouth, and by Germany on the weſt.

Poland

Poland contains in the north, the provinces of Courland, Samogitia, Lithuania, Pruſſia, Warſovia, Polachia, and Poleſia.

In the middle, Poland proper, comprehending Great and Little Poland, and Volhinia.

In the ſouth, Red Ruſſia; and Podolia, Upper and Lower.

Goldingen and Mittau are the chief cities in the dutchy of Courland, ſubject to its own duke: Roſienne and Midnick in Samogitia. Lithuania contains the cities Braſlaw, Wilna, Poleſco, Wipteſk, Troki, and ſeveral others. Pruſſia contains Dantzick, a free city, under the protection of Poland, Elbing, Marienburg, Culm, Thorn, Koningſburg and Memel. Warſovia contains the cities of Warſaw, the reſidence of the King of Poland, Czerſko and Novigrod. In Polachia is the city of Beilſk; and in Poleſia is the city of Breſſici.

Poland proper, contains the cities of Poſna, Kaliſh, Cracow, Sandomir, Lublin, and ſeveral others of leſs note. Volhinia contains the cities of Luſec and Bialgorod. Red Ruſſia contains the cities of Chelm, Beldz, and Lemberg. In Podolia are the cities of Caminec and Braſlaw.

The principal rivers in this country are, 1. The Dwina, which runs weſt from Lithuania, divides Poland from Livonia, and falls into the

the Baltic below Riga. 2. The Viſtula, or Wieſel, which runs eaſtward from Sileſia into Poland, and, after paſſing Cracow, turns north, runs by Warſaw, and falls into the Baltic at Dantzick. 3. The Worta runs from eaſt to weſt, and falls into the Oder at Kuſtrin. 4. The Wilia riſes in Lithuania, runs weſt by Wilna, and falls into the Baltic near Memel. 5. The Nieper, or Boriſthenes, which riſes in the province of Moſcow, runs weſt into Poland, then ſouth into Muſcovy, at Kiof; from thence it continues its courſe ſouth-eaſt, and falls into the Black Sea at Oczakow. 6. The Nieſter, which riſes in Red Ruſſia, divides Poland from Turky, and falls into the Black Sea at Belgorod.

In this country are two archbiſhoprics, Gneſna and Leopol, and thirteen biſhoprics.

The empire of Ruſſia, or Muſcovy in Europe, lies between 23 and 65 degrees eaſt longitude, and between 47 and 72 degrees north latitude. Its greateſt length from the Frozen ocean in the north, to Trinity city in the ſouth, is about 1500 miles, and its greateſt breadth from the confines of Poland in the weſt, to Aſiatic Ruſſia in the eaſt, is reckoned 1100 miles. It is bounded on the ſouth by Little Tartary, and Turky in Europe; on the weſt by Poland, the Baltic ſea, and Sweden; on the north, by the Frozen Ocean, and on the eaſt by Aſiatic Ruſſia.

This country is divided into the northern, middle, eaſtern, and weſtern provinces.

The northern provinces are Lapland, Samoieda. Bellamorenſkoy, Meſeen, Dwina, Syrianes, Permia, Rubeninſki, and Belaſcaeda. In this diviſion are the cities of Kola, Golatina, Archangel, Kemi, Meſeen, and ſome other of leſs note.

The middle provinces are Rezan, Belozero, Wologda, Jereſlaf, Tweer, Moſcow and Belgorod; in each of which is a city of the ſame name, except the province of Belgorod, whoſe capital is Worenetz, or Veroneſe.

The eaſtern provinces are Bulgar, Kaſan, Czeremiſſi, Little Novogrod, and Don Coſſacs: the chief towns are Bulgar and Kaſan.

The weſtern provinces are Great Novogrod, Ruſſian Finland, Hexholm, Carelia, Ingria, Livonia, Smolenſko, Zernigof, Seefſk, and Ukrain, or the country of the Old Coſſacs.

In this diviſion are the cities of Novogrod, Wyburg, Hexholm, Notteburg, Peterſburg, now the capital of the Ruſſian empire, Riga, Smolenſko, Zernigof, Kiof, or Kiow, with ſome others leſs conſiderable.

The principal rivers are, 1. The Wolga, antiently Rha, the largeſt and deepeſt river on this continent; it riſes in Belozaro, bends its courſe

courſe ſouth-eaſt, through European Ruſſia, receiving ſeveral conſiderable rivers, then through Aſiatic Ruſſia, and at laſt falls into the Caſpian ſea, below Aſtracan. 2. The Tobol, which riſes in Bulgar, runs north, joins the Irtis, and goes by that name till united with the Oby, and bears that name till it diſcharges itſelf into the Frozen Ocean, oppoſite Nova Zembla: this river partly divides Europe from Aſia. 3. The Mangaſea, which runs from ſouth to north, and falls into the Frozen Sea. 4. The Dwina, which riſes in Jereſlaf, runs north, and falls into the White Sea, below Archangel. 5. The Don, antiently Tanais, which riſes in the middle of Ruſſia, runs firſt ſouth-eaſt, then turns ſouth-weſt, and falls into the ſea of Aſoph.

In the Ruſſian empire are four univerſities, Moſcow, Kiow, Chernikow, and Harkow; beſides two academies at Moſcow and Peterſburg.

Here are five metropolites, and fourteen archbiſhoprics.

SECT. II.

A particular Account of the moſt curious natural Productions of Poland, *and* Ruſſia *or* Muſcovy *in* Europe, *in the Animal, Vegetable, and Foſſil Kingdoms; and of other natural Objects of Curioſity.*

ANIMALS, VEGETABLES *and* FOSSILS.

ONE of the moſt remarkable animals which are natives of theſe countries, is the Caſtor, or Beaver; the generic characters of which are, that the upper fore-teeth are excavated, at right angles; there are no canine teeth, the grinders are complicated, and the feet are palmated, and formed for ſwimming. This is an amphibious animal, about three feet long, and twelve or fifteen inches broad in the cheſt and haunches. In the northern regions, the beavers are uſually black or brown, but their colour is lighter in more temperate climates. Their ears are ſmall, their teeth ſtrong and ſharp, and they have a long ſcaly tail, which is flat like the blade of an oar, and ſerves them as a rudder to ſteer by, eſpecially when they ſwim under water. Their fore-feet reſemble thoſe of apes, or ſquirrels, which they uſe, like

like thoſe creatures, as hands, when they eat; but their hind feet are adapted for ſwimming, having membranes between the toes, like ducks, and other water-fowl. The ſkin of the beaver is covered with two ſorts of hair, the one long, the other a ſoft down, very fine and compact. An attempt was made at Paris, in the laſt century, to manufacture this down, mixed with wool, into cloths, flannels, ſtockings, &c. but the project did not anſwer expectation, it being found by experience that the ſtuffs loſt their dye when wet, and when dry again, became harſh, and ſtiff as felts; ſo that the beaver is now chiefly uſed in making hats, or as a fur for warmth or ornament.

The beaver has near its anus, two bags, or purſes, containing a liquid matter called Caſtoreum, of conſiderable uſe in medicine. Theſe bags are about the bigneſs of a gooſe egg, and have been falſly taken for the teſticles of the animal; but they are found indifferently in males and females. The matter incloſed in theſe bags is oily *, of a ſharp, bitter taſte, and

* It is certain that ducks, geeſe, and all ſorts of water-fowl, have a gland in their rump, from which they expreſs with their bill an oily matter, wherewith they anoint their feathers, to prevent their being too much affected by the water: and the glands of that large duck, commonly called the Muſcovy Duck, or rather Muſk Duck, afford an oil as fragrant as civet. It is therefore probable, that as the beaver is an animal which fre-

and ſtrong diſagreeable ſmell; but when taken from the animal, it dries and condenſes, and becomes of the conſiſtence of wax, by hanging it in a chimney. The Ruſſians cure their Caſtoreum in the following manner: they boil a few wood-aſhes in a proper quantity of water, tie the bags in couples, and put them in the boiling water for half a quarter of an hour. This done, they lay the bark of the birch-tree on the fire, and ſmoke the bags over it for about an hour; and then letting them hang for a week, or longer, till they are perfectly dry and hard, they pack them up for uſe or exportation.

As to the virtues of Caſtoreum, it diſcuſſes flatulencies, corroborates the head and nervous ſyſtem, rallies the languiſhing ſpirits, reſiſts poiſons, cauſes ſneezing, and provokes the menſes. Hence it is of uſe in a lethargy, a-

quents the water, the Caſtoreum is a ſubſtance provided by nature to greaſe and anoint his fur with, to prevent the water from ſoaking quite to his ſkin. And this ſeems to be confirmed by an obſervation, that the beaver frequently ſtops when he is hunted, and juſt going into the water, putting his mouth towards the anus, in order to ſqueeze out the oily liquor contained in his bags, to anoint his fur, and preſerve it from injury. Hence poſſibly the ſtory had its riſe, that this animal, ſenſible the hunters purſue him for the ſake of his teſticles, ſometimes ſtops, and bites them off, and leaves them to his purſuers, in order to ſave his life.

poplexy,

poplexy, epilepsy, vertigo, palsy, tremblings, hysterics, and cholic pains; and as it consists of very minute and penetrating parts, and is possessed of a certain acrimony, it seems proper to rouse and excite a languid circulation. It is also said to cure a ringing in the ears, difficulty of hearing, and pains in the teeth, and to correct the virulence of opium.

Of all the fish that are found in the seas and rivers of the Russian empire, which afford great plenty and variety, the sturgeon seems to be the most worthy our notice, on account of the vast traffic it occasions. The sturgeon is a large sea-fish, which, at its season, runs up the rivers, having a sharp pointed snout, flat belly, and bluish back. They are of various sizes, sometimes fourteen, or even twenty feet in length; but those of a middle size are reckoned the best. When fresh, they are delicious food; and to keep them they are salted or pickled in large pieces, and put up in cags, from twenty-five to fifty pounds.

The greatest sturgeon-fishery in the world is at the mouth of the Wolga, where a multitude of hands are employed. The fish are not taken with nets, but in a kind of inclosure formed by huge stakes disposed in triangles, representing the letter Z several times repeated; which being open on the side towards the sea, and close on the other, the fish ascending in the season up the river, embarrass themselves in these narrow angular retreats, and

not being able to turn themſelves back again, by reaſon of their bulk, are eaſily ſtruck, and killed with a ſort of harpoon or javelin. It is only the leſſer and younger ſturgeons that are pickled for eating; but the great object of this fiſhery, is the roe, or ſpawn of the fiſh, a commodity as much uſed in Muſcovy, as butter in Holland. The roes are cured by ſalting and drying them in the ſun, or by the fire, and thus prepared, it is called Cavear, or Cavia, and is ſent up the Wolga to Moſcow, from whence it is diſtributed into all parts of the empire, where it is of great ſervice to the people on account of the ſeveral Lents they obſerve with the utmoſt ſtrictneſs. The Engliſh import conſiderable quantities of Cavear from Ruſſia, but not ſo much for home conſumption, though it has lately been introduced to our tables, as to ſupply the French and Italians. If good, it is of a reddiſh brown colour, and very dry. Some eat it with oil and lemon, others with vinegar; ſometimes it is eaten alone with bread, and ſometimes only as a ſauce or pickle, like anchovies.

The moſt curious vegetable production in theſe countries, is ſuppoſed to be a ſort of melon, growing near Aſtracan, Caſan, Samara, and other places on the river Wolga, called Borometz by the natives, and by naturaliſts the Scythian or Tartarian Lamb, as very much reſembling that animal. This is reckoned a zoophyte, or animal plant, being ſuppoſed to partake both of a ſenſitive and vegetable

table nature. It is ſhaped like a lamb, having ſeveral footſtalks inſtead of legs, and is ſaid to conſume all the graſs and herbs round about it, after which it pines and dies away. The ſkin of the body is covered with a ſubſtance exactly like wool, ſhort and curling, and being dreſſed as tanners uſually do the fleſhy ſide of lamb-ſkins, without taking off the wool, it is uſed by people of faſhion inſtead of other furs, to line their garments. Scaliger mentions another particular concerning it, that no beaſt of prey would feed upon it except the wolf, and that it is uſed as a bait to catch that animal.

Olearius tells us, he was ſhewn a piece of this ſkin, covered with a ſoft curled wool like that of a young lamb, which the people declared was taken from the vegetable we have juſt deſcribed; but he could hardly believe them. Nor is Olearius the only one who has queſtioned the truth of this ſtory; for Deuſingius, who very carefully examined the matter, ſuſpects the whole to be fabulous; and Dr. Breynius is of the ſame opinion. Nay farther, that learned naturaliſt, Dr. Kempfer, though he diligently enquired for this vegetable lamb in the country where it is ſuppoſed to grow, found nothing like it; for neither the common people in Tartary, nor thoſe who were ſkilled in botany, knew any thing of ſuch a plant; nor is there any thing in that country called Borometz, except real ſheep: and therefore he poſitively aſſerts, that whatever is ſaid about this

vege-

vegetable, is mere fiction. The doctor ſeems alſo to have diſcovered the origin of the fiction; for he obſerves, that in ſome provinces about the Caſpian ſea, there is a kind of ſheep different in ſeveral reſpects from the common ſort, particularly in the fineneſs of their furs, which he deſcribes, and ſhews how they are prepared for adorning the cloaths of the Tartars and Perſians. Now the rich and noble, ſays the doctor, who are ambitious of being cloathed finer than the common ſort of people, are fond of the furs of young lambs, which are much more tender than thoſe of the old ſheep, and the younger they are, the dearer; for their wool will bear a fine and cloſe curl, which makes the fur more beautiful and valuable. Hence it comes, that they often rip up the dam, and take out the fœtus, only for the ſake of the fur, which, when duly prepared, is of ſo delicate a grain, that after cutting off the extremities, it ſcarce reſembles a lamb-ſkin, and might eaſily deceive the ignorant, who would be apt to take it for the downy ſkin of a gourd. With this they line their turbans, and frequently uſe it by way of ornament on the borders of outer garments. And hence the doctor imagines the ſtory of the Tartarian Lamb had its riſe, the fur of the animal being transformed into a plant, either through the ignorance, or miſapprehenſion of thoſe who firſt gave an account of it, or the falſe conjecture of ſome philoſopher *.

Some

* Notwithſtanding Kempfer and others may treat the account of the Tartarian Lamb as nothing

Some of the mountains of Poland afford mines of ſilver, copper, lead, and iron: but the moſt conſiderable of all are the ſalt mines in the Leſſer Poland, which are the chief riches of the country, and make one of the beſt branches of the king's revenue. Theſe mines are near a little town called Wilizka, a few leagues from Cracow, and have now been opened upwards of five hundred years, being firſt diſcovered in 1251. There are ſeveral deſcents into them, the two principal whereof are in the town itſelf, through which the ſalt is drawn

thing but fable, it is certain there is a plant of this kind which grows in Tartary and China. Sir Hans Sloane deſcribes one in *Phil. Tranſ.* N° 247, that was more than a foot long, as thick as one's wriſt, and had foot-ſtalks towards the end about three or four inches in length, exactly like the foot-ſtalks of fern, both within and without. Moſt of the outſide was covered with a down of a yellowiſh ſnuff-colour, ſhining like ſilk, and it ſeemed to be ſhaped by nature to reſemble a lamb. The down of this vegetable, called *poco ſempie*, or golden moſs, is recommended againſt ſpitting of blood, in a doſe of ſix grains; and three doſes are ſaid to perform a cure: but Sir Hans, though he believes it innocent, ſays he is ſure it is not infallible. The Chineſe frequently apply it to recent wounds, as we do cobwebs, in order to ſtop bleeding; and they eſteem it ſo much, that few houſes are without it. The truth is, the plant is a kind of arboreſcent fern, and may have ſome reſemblance to a lamb; but as to its being a zoophyte, and feeding upon graſs, and other idle ſtories related of it, they are confeſſedly fabulous.

up;

up; the reſt ſerve to let down timber and other neceſſaries. Above ground there is a large wheel, turned round by a horſe, with a ſtrong rope, as thick as a man's arm; to this is faſtened another rope, which a man ties round him in ſuch a manner as to ſit in it, and take another perſon in his lap; whereupon the large rope being let down a little way, a ſecond rope is faſtened to it, on which another man ſeats himſelf, taking likewiſe one in his lap; and he being lowered a little, gives place for others to ſucceed him. Thus thirty, forty, or more, are let down at a time to the depth of a hundred fathoms, where they come to ladders, by which they deſcend a hundred fathoms lower, the earth in the ſeveral paſſages being ſupported with ſtrong timber. Here a ſtranger is ſurprized to find a kind of ſubterraneous commonwealth, conſiſting of a great many families, having their peculiar laws and polity, and even public roads and carriages, horſes being employed to draw the ſalt to the mouths of the mine, where it is taken up by engines. Theſe horſes, when once they are down, never ſee the light again; and indeed many of the people ſeem to be buried alive in this ſtrange abyſs, ſome being born there, and never ſtirring out, though others have frequent opportunity of breathing the village air, and enjoying the light of the ſun. It alſo raiſes a traveller's admiration, to behold in this capacious mine, a long ſeries of lofty vaults, ſuſtained by huge pillars of rock-ſalt cut with the chiſſel, which, by the light of flambeaus, inceſ-

inceſſantly burning, appear like ſo many cryſtals, or precious ſtones of various colours, caſting a luſtre which the eye can hardly endure.

The ſalt is hewn out of the mine in large cylindrical pieces, the workmen uſing hammers, pick-axes, and chiſſels, much as in our ſtone quarries; which pieces, when drawn up to the top, are broken into fragments fit to be thrown into the mill, where they are ground into a coarſe ſort of powder, ſerving all the purpoſes of our common ſalt. However, it is proper to obſerve, that the ſalt dug here, is of three kinds; the firſt, a coarſe blackiſh ſalt, the ſecond a little finer and whiter, the third very white, and clear as cryſtal, which is properly the ſal gemmæ of the druggiſts, and is frequently uſed for toys, chaplets, little vaſes, &c. But one of the greateſt curioſities of this ſalt-mine, is a rivulet of freſh water running through it, ſufficient to ſupply all the occaſions of its inhabitants, who are not leſs than a thouſand people.

On the coaſt of Pruſſia, is found that beautiful and tranſparent foſſil, called amber, of which ſome account has been given already *; and in ſeveral parts of Ruſſia is found, in great abundance, that ſpecies of talc, known to the antients by the name of Lapis ſpecularis, and to us, by that of Muſcovy-glaſs; of which

* See Vol. VII. p. 121. *& ſeq.*

alſo

alſo ſome mention has been made in another part of this work †. The Muſcovy-glaſs is a beautiful foſſil, of an equal, regular, and elegantly laminated ſtructure; and is uſually found in maſſes, ten or twelve inches in breadth, and from half an inch to three inches in thickneſs. Theſe are of a ſmooth and even ſurface, except at their edges, where the joinings of the various and innumerable plates or flakes of which it is compoſed, make a multitude of thin ridges; which being ſeparated by getting the edge of a knife between them, or other means, the maſs readily ſplits, with proper care, into very thin laminæ, of an exceeding brightneſs and tranſparency. Its colour is a fine clear white, reſembling that of the pureſt white glaſs; but there is another ſtill more elegant ſpecies of this foſſil, called Red Talc, found in Muſcovy and Perſia, and no where elſe, ſo far as is yet known; which, though reddiſh in the maſſes, is ſeldom brought to us except in ſuch thin plates as to have no remains of its colour diſtinguiſhable.

The large teeth and bones dug up in Siberia, commonly called Mammuth's bones, are one of the greateſt curioſities of this country, and have employed the thoughts and pens of Sir Hans Sloane, Dr. Breynius, and other learned men, who make no doubt of their being the teeth and bones of elephants; and in reality, theſe teeth, or tuſks, if not too much

† See Vol. VI. p. 165.

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corrupted by lying in the ground, are ſold and uſed as ivory all over Ruſſia. In the Britiſh Muſeum, is a tuſk found under ground in Siberia, which is of a browniſh colour, and hollow at the bottom, like other elephants teeth, one of which it plainly appears to be. From the baſis, meaſuring along the outer circumference to the ſmall end, it is five feet ſeven inches long, and the inner circumference is four feet ten inches. Meaſuring from the inſide of the baſis, to the ſmall end in a ſtrait line, the diſtance is three feet ten inches and a half; and at the baſis, where thickeſt, it is eighteen inches round, and ſix in diameter. This tuſk weighs forty-two pounds; but we have credible accounts of ſome that have been three or four times that weight, and even of ſome *dentes molares*, or grinders, weighing twenty, or twenty-four pounds apiece *.

Ludolphus, in the appendix to his Ruſſian grammar, mentions theſe teeth and bones among the minerals of Ruſſia; and takes notice that the natives believe them to be the teeth and bones of an animal living under ground, much larger than any that lives upon the earth's

* Here it is to be noted, that ſuch teeth and bones as we are ſpeaking of, are likewiſe found in ſeveral other countries beſides Siberia, as Poland, Germany, Italy, England, Ireland, &c. but leſs common than in Siberia, and not ſo well preſerved, being more wafted and calcined, as is ſuppoſed, by the greater warmth of thoſe climates.

ſurface. He adds, however, that the more ſenſible among the Ruſſians affirm them to be elephants teeth, brought thither at the time of the deluge: and he himſelf, upon examining a piece given him by one of his friends, who had it from a Ruſſian of quality returned from Siberia, found it to be real ivory.

The account of theſe teeth given us by Mr. Yſbrand Ides, in his travels from Moſcow to China, is very particular, the ſubſtance of which is as follows. Amongſt the hills, ſays he, which are ſituated to the north-eaſt of Makoffkoi, the Mammuth's teeth and legs are found, and more eſpecially on the banks of the Jeniſcea, Lena, and other rivers, quite to the frozen ſea. In the ſpring, when the ice of theſe rivers breaks, it is driven with ſuch violence as to undermine the banks, and occaſion part of the adjacent hills to fall down; and thus they diſcover the teeth of theſe animals. A perſon who uſed to go annually in ſearch of theſe bones, accompanied our author to China, and told him for a certain truth, that he and his companions found the head of one of theſe creatures where ſuch a piece of earth had fallen down, and that with difficulty they broke out the teeth, which grew out of the mouth like thoſe of an elephant. They likewiſe took ſome bones of the head, which appeared reddiſh, as if ſtained with blood; and afterwards found the fore foot of the animal, the circumference of which was as large as the waiſt of an ordinary man.

There

There are different reports, continues Mr. Ides, concerning this creature. The Tunguſians, Oſtiacks, and other heathens ſay, that the Mammuth lives continually under ground, and that they often ſee the earth heaved up when the beaſt is upon the march, which afterwards ſinks down again, and makes a deep pit or cavity. They alſo believe, that if he comes ſo near the ſurface of the earth, as to ſmell, or diſcern the air, he immediately dies; which, ſay they, is the reaſon that ſeveral of them are found dead on the high banks of the rivers, where they come out of the ground unawares. This is the opinion of the pagans concerning the Mammuth; but the old Ruſſians of Siberia believe, that there were elephants in that country before the deluge, when the climate was warmer, and that their drowned bodies were driven by the waters into ſubterraneous cavities, where they have ever ſince lain frozen, and ſo preſerved from putrefaction. But there is no abſolute neceſſity to ſuppoſe the climate of Siberia was warmer before the flood, ſince the carcaſſes of drowned elephants might float thither from diſtant countries. Some of theſe teeth are quite black and broken, but thoſe which are ſound are as good as ivory, and are accordingly ſent to all parts of Muſcovy.

This account is confirmed by Mr. Laurence Lang, in the journal of his travels to China, whither he went in 1715, with diſpatches from his Czariſh majeſty. He takes notice of theſe

bones, as being found about the river Jeniſcea, and towards Mangaſea, along the banks, and in the pits occaſioned by the ſinking of the earth. He calls them Maman bones, and informs us, that ſome of the inhabitants are of opinion they are no real bones, but a ſort of foſſil horn which the ground produces; and that others will have them to be the bones of the Behemoth mentioned in the book of Job, the deſcription whereof they pretend is ſuitable to the nature of the Maman; thoſe words in particular, that he '*is caught with his own eyes*,' as ſome render the paſſage, agreeing with the Siberian tradition, that the beaſt dies upon coming to light.

SECT.

SECT. III.

An Hiſtorical Account of Fires, Epidemic Diſeaſes, and other public Calamities, which, at different times, have viſited the Inhabitants of Poland, *and* Ruſſia *or* Muſcovy *in* Europe.

THERE is a diſeaſe of the hair, almoſt peculiar to Poland and Lithuania, hence called plica polonica, conſiſting of a preternatural bulk of the hair, which being firmly conglutinated and wrapped up in inextricable knots, and extended to a monſtrous length, affords a very unſeemly ſpectacle. When theſe are cut off, the blood is diſcharged from them, the head racked with pain, the ſight impaired, and the patient's life frequently endangered.

This diſorder is ſuppoſed to ariſe from the ſordid and naſty manner of life, to which theſe people are addicted, and from an hereditary fault conveyed from the parents, which conſiſts in too great a bulk of the pores and bulbous hairs under the ſkin of the head: hence the thick and glutinous nutritious juice, produced by their coarſe aliments, and impure waters, is by heat forced into theſe cavities of the hairs, and ſweating through their pores, produces this terrible diſeaſe.

A perfect method of curing this diſorder is unknown; undoubtedly, becauſe in thoſe parts of Poland, in which this diſeaſe is endemial, there have been few phyſicians, who, from what is commonly known of the nature and cure of the plica polonica, have been able to lay down a rational and judicious plan for treating it. It is certain, that purging and veneſection are ſo far from being beneficial in this diſorder, that they often prove hurtful, by throwing the peccant humours into violent commotions, and more effectually diſtributing them through the whole body. It is therefore moſt ſafe and expedient to ſollicit the peccant matter to the hairs, to which it naturally tends: and this intention, Sennertus ſays, is moſt effectually anſwered by lotions prepared of bear's breech.

In the year 1708, the plague raged ſo at Warſaw, that it is ſaid to have carried off 30,000 of the inhabitants: ſoon after which, a fire broke out in this city, which continued burning nine days, and almoſt reduced the whole place to aſhes.

In the year 1708, the Lower Volhinia, in Red Ruſſia, was almoſt totally depopulated by a peſtilence.

Fires have frequently made the moſt horrid devaſtations imaginable in the city of Moſcow, where, in the year 1611, no leſs than 41,000 houſes were deſtroyed, and a vaſt number of men,

men, women and children, periſhed in the flames. The frequency of ſuch dreadful conflagrations in this city, two parts in three of which have been often burnt down, is ſuppoſed to be occaſioned by the ſtructure of the houſes, which, for the moſt part, are little cabbins, built of wood.

In the year 1702, one half of the city of Aſtracan was burnt down to the ground; and about ſixteen years afterwards, two-thirds of it were again conſumed by fire.

SECT.

SECT. IV.

An Account of the moſt celebrated Inventions, Diſcoveries, &c. of the Inhabitants of Poland, *and* Ruſſia *or* Muſcovy *in* Europe.

THE illuſtrious aſtronomer, Nicolaus Copernicus, author of that Syſtem of the World, called from him the Copernican Syſtem, or Hypotheſis, was born at Thorn, in Pruſſia, in the year 1472. In this ſyſtem, the ſun is ſuppoſed at reſt in the center, and the planets, with the earth, are ſuppoſed to move in ellipſes round him. The ſun and ſtars being thus ſuppoſed at reſt, that diurnal motion which they appear to have from eaſt to weſt, is imputed to the earth's motion from weſt to eaſt, round its axis.

This ſyſtem was received of old by Philolaus, Ariſtarchus, and Pythagoras, from which laſt it had the name of the pythagoric ſyſtem: it was alſo held by Archimedes; but after him it became neglected, and even forgotten for many ages, till it was revived by Copernicus, about the year 1500.

According to this hypotheſis, the ſun is ſuppoſed very near the center of gravity of the whole ſyſtem, and in the common focus of every

every one of the planetary orbits: next him, mercury performs his revolution around him; next mercury, is the orbit of venus; and next to venus, our earth, with its attendant or ſecondary, the moon, performing a joint courſe, and in their revolution meaſuring out the annual period. Next the earth is mars, the firſt of the ſuperior planets; next him, jupiter, and laſt of all ſaturn. Theſe and the comets are the conſtituent parts of the ſolar ſyſtem, which is now received and approved as the only true one, for the reaſons following.

1. It is moſt ſimple, and agreeable to the tenor of nature in all her actions; for by the two motions of the earth, all the phænomena of the heavens are reſolved, which, by other hypotheſes, are inexplicable, without a great number of other motions contrary to philoſophical reaſonings.

2. It is more rational to ſuppoſe, that the earth moves round the ſun, than that the huge bodies of the planets, the ſtupendous body of the ſun, and the immenſe firmament of ſtars, ſhould all move round the inconſiderable body of the earth, every twenty-four hours.

3. But that harmony, which, upon this ſuppoſition, runs through the whole ſolar ſyſtem, wonderfully confirms this hypotheſis, viz. that the motions of all the planets, both primary and ſecondary, are governed and regulated by one and the ſame law, which is, that the

ſquares

ſquares of the periodical times of the primary planets, are to each other as the cubes of their diſtances from the ſun; and likewiſe the ſquares of the periodical times of the ſecondaries of any primary, are to each other as the cubes of their diſtances from that primary. Now the moon, which, in the Copernican ſyſtem, is a ſecondary of the earth, in the other hypotheſes is a primary one; and ſo the rule cannot take place, becauſe the periodical time, conſidered as that of a primary one, does not agree therewith.

4. Again, this ſingle conſideration, Mr. Whiſton thinks enough to eſtabliſh the motion of the earth for ever, viz. if the earth does not move round the ſun, the ſun muſt move, with the moon, round the earth. Now the diſtance of the ſun, to that of the moon, being as 10,000 to 46, and the moon's period being leſs than 28 days, the ſun's period would be found no leſs than 242 years, whereas in fact, it is but one year.

5. The ſun is the fountain of light and heat, which it irradiates through all the ſyſtem, and, therefore, it ought to be placed in the center, ſo that the planets may, at all times, have it in an uniform and equable manner.

6. For, if the earth be in the center, and the ſun and planets revolve about it, the planets would then, like the comets, be ſcorched with heat, when neareſt the ſun, and frozen with cold

cold in their aphelia, or greateſt diſtance, which is not to be ſuppoſed.

7. If the ſun be placed in the center of the ſyſtem, we have then the rational hypotheſis of the planets being all moved about the ſun, by the univerſal law, or power of gravity ariſing from his vaſt body, and every thing will anſwer to the laws of circular motion and central forces; but otherwiſe, we are wholly in the dark, and know nothing of the laws and operations of nature.

8. But happily we are able to give not only reaſons, but demonſtrative proofs, that the ſun does poſſeſs the center of the ſyſtem, and that the planets move about it at the diſtance and in the order aſſigned.

The firſt is, that Mercury and Venus are ever obſerved to have two conjunctions with the ſun, but no oppoſition, which could not happen unleſs the orbits of theſe planets lay within the orbit of the earth.

The ſecond is, that Mars, Jupiter, and Saturn, have each their conjunctions and oppoſitions to the ſun alternate and ſucceſſively, which could not be, unleſs their orbits were exterior to the orbit of the earth.

In the third place, the greateſt elongation or diſtance of mercury from the ſun, is about 28°, and that of venus 47°; which anſwers

exactly to their distance in this system, though in the Ptolemean system they might, and would sometimes, be seen 180° from the sun, viz. in opposition to him.

Fourthly, in this disposition of the planets, they will all of them be sometimes much nearer to the earth than at others; the consequence of which is, that their brightness and splendor, and also their apparent diameters, will be proportionally greater at one time than another; and this we observe to be true every day. Thus the apparent diameter of Venus, when greatest, is near 66″, but when least, not more than 9″ and a half; of mars, when greatest, it is 21″, but when least, no more than 2″ and a half; whereas, by the Ptolemean hypotheses, they ought always to be equal.

The fifth is, that when the planets are viewed with a good telescope, they appear with different phases, or with different parts of their bodies enlightened. Thus venus is sometimes new, then horned, and afterwards dichotomized, then gibbous, afterwards full, and so increases and decreases her light in the same manner as the moon, and as the Copernican system requires.

The sixth is, that the planets, all of them, do sometimes appear direct in motion, sometimes retrograde, and at other times stationary. Thus, venus, as she passes from her greatest elongation westward, to her greatest elongation

tion eaſtward, will appear direct in motion, but retrograde as ſhe paſſes from the latter to the former; and when ſhe is in thoſe points of greateſt diſtance from the ſun, ſhe ſeems for ſome time ſtationary. All which is neceſſary upon the Copernican hypotheſis, but cannot happen in any other.

The ſeventh is, that the bodies of Mercury and Venus, in their lower conjunctions with the ſun, are hid behind the ſun's body, and in the upper conjunctions are ſeen to paſs over the ſun's body, or diſk, in form of a black round ſpot, which is neceſſary in the Copernican ſyſtem, but impoſſible in the Ptolemean ſyſtem.

The eighth, and laſt, is, that the times in which theſe conjunctions, oppoſitions, ſtations, and retrogradations of the planets, happen, are not ſuch as they would be were the earth at reſt in its orbit, but preciſely ſuch as would happen were the earth to move, and all the planets in the periods aſſigned them; and therefore this, and no other, can be the true ſyſtem of the world.

While Copernicus was reviving the Pythagoric ſyſtem, and labouring to explain and eſtabliſh it, ſome of his friends objected, that, ſuppoſing it true, that is, ſuppoſing the ſun at reſt in the center of the univerſe, and the earth moving round it, the planet Venus muſt

needs undergo the ſame phaſes with the moon: to whom he is ſaid to have replied, that poſterity would probably diſcover that it did ſo. This prophecy of Copernicus was fulfilled by the famous Galileo, who firſt made the diſcovery with the teleſcope; for which, however, he was thrown into priſon, by Pope Urban the Eighth, and not ſuffered to come out, till he had renounced the teſtimony of his ſenſes *. The like treatment, it is probable, Copernicus would have met with, had he ſurvived the publication of his hypotheſis; and it is likely that he had very great apprehenſions of a treatment of that kind; for when, by the importunity of his friends, this great man was prevailed upon to publiſh his work, *de Revolutionibus Orbium Cæleſtium*, a copy of it was no ſooner brought to him, than he was preſently ſeized with a violent effuſion of blood, which put an end to his life, on the 24th of May, 1543; and ſeveral have been ready to impute this ſudden change, as he had all his life enjoyed a good health, to the anxiety and terrors he was under, from the offence which he knew he ſhould give to the biggotted part of the world.

This great man was, for ſome time, profeſſor of mathematics at Rome, where he made many aſtronomical obſervations about the year 1500; and he was afterwards made canon of Worms, by his mother's brother, Lucas Wazeldorius, biſhop of that place.

* See Vol. VI. p. 207. *& ſeq.*

SECT.

SECT. V.

Particular Deſcriptions of the moſt remarkable public Buildings in Poland *and* Ruſſia.

MOST travellers agree, that many of the churches, and other public buildings, in Poland, are beautiful and magnificent; but in the deſcription of them they are not ſo particular as might be expected. The principal church at Warſaw, dedicated to St. John the Baptiſt, is a noble fabric and richly adorned; beſides which there are ſeveral others worth obſervation. The palace in that city, where the Kings of Poland uſually reſide, and the general dyet of the kingdom aſſembles, is a large ſquare pile of buildings, begun by Sigiſmund the Third, and enlarged and beautified by his ſucceſſors. The King has another palace in the ſuburbs, amidſt delightful groves and gardens; and not far from it there is a ſmall chapel erected in memory of a victory gained over the Muſcovites, in which there is a fine ſepulchral monument of Demetrius Suiſcius, Great Duke of Muſcovy, who being taken priſoner, died a captive in Poland.

In the city of Cracow there are ſeveral magnificent ſtructures, and particularly the caſtle,

which is a mile in compaſs, wherein the King has a noble palace built of ſtone, having a ſquare court within it, and galleries running round the outſide ſupported by marble pillars. The royal apartments are adorned with fine paintings and ſtatues, and from the north gallery there is a charming proſpect over the neighbouring country. Within this caſtle ſtands the cathedral dedicated to St. Staniſlaus, a majeſtic ſtructure, wherein the Kings of Poland are crowned and uſually interred, and where are preſerved the relics of that ſaint, the antient Biſhop and patron of the nation; who being murdered in this church in the eleventh century by Boleſlaus the Bold, the King and nobles walk in proceſſion to his ſhrine the day before the coronation, to expiate the crime; and ſeveral Kings have offered veſſels of gold and ſilver at his tomb. Sigiſmund the Firſt built a ſilver altar over it, with golden crucifixes; and to the prieſts who ſerve at it, he gave many rich veſtments embroidered with jewels.

The cathedral of Gneſna, formerly the metropolis of the kingdom, and now the ſee of an Archbiſhop, who is Primate of all Poland, is a fine antient fabric, and is remarkable for its gates of Corinthian braſs exquiſitely wrought, which, it is ſaid, belonged formerly to a Greek monaſtery in the Morea, and were brought from thence by King Boleſlaus the Second. In this church there is a vaſt treaſure of gold, ſilver, and curious enamelled veſſels, given to it by ſeveral Kings and Archbiſhops. The tomb

of

of one of its prelates, viz. St. Adelbert, was caſed with ſilver by Sigiſmund the Third; and Archbiſhop Firley added to its treaſure many coſtly veſſels and veſtments, particularly his own mitre, valued at two thouſand pounds ſterling.

The city of Poſna has alſo a ſtately cathedral, dedicated to St. Magdalen, where they ſhew the tomb of Duke Mieceſlaus, who introduced Chriſtianity into Poland. It has likewiſe ſeveral other handſome churches, and a large town-houſe of excellent architecture; but no building of that kind in the kingdom is equal to the town-houſe of Thorn, which is reckoned one of the fineſt in Europe.

The city of Dantzick is adorned with many noble ſtructures, particularly St. Mary's church, which is remarkably grand and beautiful. It has ſeveral thouſand windows, forty-eight altars, and a font made at Antwerp, which coſt about five thouſand pounds ſterling. The town-houſe is alſo magnificent, and has a lofty ſpire; but this and other fine buildings were much damaged by the bombs and red-hot balls of the Ruſſians, when they beſieged Dantzick under Count Munich, in 1734, in order to drive out King Staniſlaus and his adherents, who had taken ſhelter in that city.

In the city of Moſcow there is a ſtately church, called the Jeruſalem, which is ſaid to be ſuch an extraordinary pile of building, that the

Czar John Baſilides the Firſt, in whoſe reign it was erected, ordered the eyes of the architect to be put out, that he might never contrive or behold its equal. There are ſeveral other magnificent churches in the ſame city, particularly that of St. Michael, which ſtands within the walls of the caſtle, and is adorned with the tombs of the Czars or Great Dukes of Muſcovy. On the right ſide of the altar is the Czar's throne, and on the left that of the Patriarch; and in the body of the church hangs a chandelier of immenſe weight and value. The very jewels and other ornaments that enrich a picture of the Virgin Mary are valued at half a ton weight of gold; beſides a vaſt number of ſtatues, chalices, and other utenſils of gold and ſilver finely wrought and ſet with precious ſtones, a great many rich ſacerdotal veſtments, and an immenſe quantity of donatives offered to the relics of three eminent Ruſſian ſaints which are here interred: ſo that the treaſure of this church is ſaid to be equal, at leaſt, to that of any cathedral in Europe.

The tombs of the princes who never reigned are in a ſeparate chapel; and the princeſſes of the blood are interred in a neighbouring monaſtery of nuns, which is a noble ſtructure.

Next to the churches of Moſcow we may reckon thoſe of Peterſburg, eſpecially the cathedral, which is a magnificent edifice, built by the direction of an Italian architect.

That

That of Niſi-Novogrod is a ſtately pile, all built of ſtone, having fine cupolas, after the model of that of Santa Sophia at Conſtantinople. Theſe cupolas are painted with a ſhining green varniſh, and the tops of them are adorned with neat ſmall croſſes.

Add to theſe the cathedral church of Wologda, an antient and majeſtic ſtructure, which has alſo five cupolas covered with tin, and croſſes on the tops of them finely gilt, which, when the ſun ſhines upon them, make a glittering appearance. Beſides this there are twenty other ſtone churches in that city, and above forty more built of timber.

As to the imperial palaces, there are two noble ones at Moſcow, the one of timber, the other of ſtone, and built after the Italian manner, as is alſo the fine palace at Peterſburg. Her Czariſh Majeſty's pleaſure houſe, called Peterſhoff, being built by the Czar Peter the Great, ſtands on the coaſt of the Gulf of Finland, between Cronſlot and Peterſburg, and is one of the beſt buildings in the northern parts of Europe. The houſe ſtands on a riſing ground, is furniſhed after the Dutch manner, and adorned with beautiful paintings. Large veſſels can come up to it by means of a long and deep canal, cut from thence to the ſea, which was dug in two months time, and furniſhes a large reſervoir about three miles diſtant from Peterſhoff, where there is a curious water-

water-engine erected by a Dutchman. Not far from Peterſhoff are two other pretty ſeats, which are almoſt encompaſſed with baſons, fiſh-ponds, fountains, caſcades, &c. all ſupplied with water from the great reſervoir juſt mentioned, and forming a moſt elegant and delightful proſpect.

SECT.

SECT. VI.

Remarkable Cuſtoms and Traditions of the Inhabitants of Poland *and* Ruſſia, *with a ſummary View of the moſt extraordinary Revolutions among them.*

CUSTOMS *and* TRADITIONS.

THE nobility of Poland have horſe and foot guards, and centinels at their gates day and night: it is ſaid, that a nobleman of Poland has frequently 5000 guards; and that formerly it was not unuſual to ſee a nobleman with 10,000 guards. The nobility wear a veſt down to the middle of the leg, a long robe lined with fur, girded about with a ſaſh, furred caps, little boots with iron heels, and a ſabre by their ſide; and when they ride they have a ſhort cloak furred on both ſides.

Perſons invited to dine at another perſon's table, muſt carry their ſpoons, knives, and other ſuch implements with them, and even their linen, if they would be cleanly. The maſters reach meat from the table to their ſervants, who eat it as they ſtand behind their chairs; and the maſter of a feaſt is reckoned a miſer if he does not make his gueſts drunk.

The peaſants of Poland have no property, and are ſuch abſolute ſlaves, from one generation

tion to another, that they are ſold as appurtenances to go along with the eſtate. Their habit in winter conſiſts of ſheep-ſkin with the wool on the inſide, and in ſummer they wear a cloſe bodied coat of a coarſe ſtuff; they wear the rind of trees, folded round their legs, for boots, and uſe the thicker bark for ſoles; they cut their hair cloſe like monks; ſhave their faces all but their whiſkers; and when abroad, they carry a pole-ax in their hand, and a ſabre by their ſide, hung by a ſtrap of leather, to which are faſtened a knife in a ſheath, and a ſmall ſtone to whet the knife.

The Poliſh ladies are reputed very modeſt; and they are ſo ſubmiſſive to their huſbands, that they aſk them on the knee for every thing they want. Ladies of faſhion ſeldom go abroad but in their coach and ſix, attended with a great number of ſervants; and particularly an old gentleman for their uſher, and an old gentlewoman for their governante, with dwarfs of both ſexes to bear up their train. The ladies wear ſilk caps furred like the men's caps; and it is obſerved, that there is no country, in which the dreſs of the ladies comes nearer to that of the men than in Poland.

The wedding feaſts of the gentry are very expenſive, and generally laſt three days; on the ſecond of which all the gueſts make preſents to the bride: the boors daughters do not marry till twenty-four or thirty years of age, and till they have worked ſeveral baſkets full of cloth

cloth of different ſorts, which the bride diſtributes among the bridegroom's friends at the wedding. The funerals of perſons of quality are ſo pompous and magnificent, that they appear more like triumphs: the corpſe is carried in a hearſe or chariot drawn by ſix horſes, all covered with black; the coffin has a large black velvet pall over it, with a croſs of red ſattin in the middle, and ſix long black ſilk taſſels, ſupported by ſix of the deceaſed's domeſtics in cloſe mourning. Several prieſts, monks, and others, walk before the hearſe with wax tapers, and immediately before it ride three men on horſe-back, who carry the arms of the deceaſed, one his ſword, another his lance, and the third his dart; and as ſoon as the funeral ſervice is over, they ride furiouſly into the church, break the arms of the deceaſed upon the coffin; and the body being interred, there is a feaſt in which both the clergy and laity drink to exceſs. When a woman of quality mourns, ſhe wears a coarſe black ſtuff; her linen is not much finer than canvas; and the greater the quality of the deceaſed, the coarſer are the mourning weeds.

By the laws of Poland, the eſtate of the father is equally divided among the children: the people are remarkably chaſte; and the young women, in particular, very coy; and their mothers keep ſuch a ſtrict eye over them, that they make them wear little bells before and behind, to give them notice where they are.

In

In ſome parts of Samogitia, particularly in the deſarts, part of the old pagan idolatry ſtill obtains, and the inhabitants worſhip a four-footed ſerpent. About the end of October the men, women, and children, meet at an appointed place, where, a cloth being ſpread upon ſtraw, ſeveral loaves are ſet in a certain order, and between every two loaves is a large pot of beer: then beaſts of various kinds both male and female are brought in and ſacrificed, after which a bit is cut off from every part of the ſacrifice, and, being ſcattered through the room, the company are entertained with meat and drink.

The Muſcovites are extremely fond of baths and ſweating houſes, in which they conſtantly go once or twice a week, and with ſo little regard to decency, that women and men make no ſcruple to go into them promiſcuouſly, and to appear naked there to each other.

The Muſcovite women are reckoned very dutiful to their lordly huſbands, and very patient under their correction and diſcipline; they are even repreſented as fond of it, and uneaſy and even outrageous under the want of it, as implying a want of love and regard in their huſbands, who ſometimes uſe it with ſo little diſcretion, that their wives die under their correction; and yet there is no puniſhment provided by law againſt this ſeverity; though if a woman happens to kill her huſband, which is often the caſe, in return for his ſeverity to her,

her, ſhe is condemned by law to be buried alive: this dreadful puniſhment conſiſts in being put into the earth in a ſtanding poſture, and covered with it only up to the neck, ſo that ſome of them live ſix or eight days in hunger and miſery; it being forbid under pain of death to afford them any kind of ſuſtenance. Nay, there is ſo little gallantry, or decency, uſed towards the fair ſex in Ruſſia, even to women of quality, that the only chance they have of living comfortably in wedlock, is from the care their parents and relations take by their marriage contracts, to bind the huſband under ſome ſort of penalty, to forbear all unreaſonable correction, and other ill treatment: but all theſe precautions do oftentimes prove ſo ineffectual that it is not without reaſon they crown the bride, on her wedding day, with a garland of wormwood, to put her in mind of the bitterneſs that attends the married ſtate, and the bridegroom with one of hops, to intimate to him the fruitfulneſs of it, which is there taken ſo much hold of, that the huſband may divorce his wife, and ſhut her up during her life, for the very fault of not bearing him any children.

Whether the cuſtom of the bride's preſenting her ſpouſe with a whip of her own manufacturing, on her wedding day, in token of ſubmiſſion, be ſtill obſerved in Ruſſia, does not appear; but there is authority ſufficient to believe this to have been a cuſtom which formerly obtained in that country.

According to the Muſcovitiſh laws, bigamy is permitted, though ſeldom practiſed; it being regarded as a mark of incontinence for a man not to be contented with one wife. When a man has taken a fancy to a woman, he ſends her, or her parents, if ſhe lives with them, a preſent, according to their rank; if the preſent is accepted, he goes to them on the next day, and the matter is agreed on, and finiſhed out of hand; but if the preſent be returned, it is looked upon as a denial, and he muſt look out ſomewhere elſe for a wife.

The Czeremiſſe Tartars are reckoned the wildeſt of all the Tartarian tribes; they have no towns, and their houſes are only a number of wretched huts; they live chiefly on wild honey, the milk of their cattle, and the game that they kill. Some are Mahometans, but the greateſt part are perfect idolaters, worſhipping the ſun, moon, and ſeveral living creatures. The inhabitants of the country of Vogulizi, in Eaſtern Muſcovy, acknowledge a ſupreme being, to whom they ſacrifice, once a year, ſome of their beſt cattle, and one of every ſort; they believe a future life of rewards and puniſhments, but will not bear being told, that there are any devils, or other malevolent ſpirits; they bury the dead in their beſt cloaths, and always with ſome money in their pockets: their wives they buy of the parents or other relations, and marry as many as they can maintain.

REVOLUTIONS *and other* MEMORABLE EVENTS.

THE name *Poland* is ſaid to be derived from the Sclavonian word *Pole*, which ſignifies *plain* and *even*, as is the face of this country. Some derive it from *Polachi*, which ſignifies the *poſterity of Lechus*, who is held to be the founder of this monarchy. In the time of the Romans, Poland was known by the name of Sarmatia Europæa, and, afterwards, by that of Sclavonia, from the Sclavi, a people who either expelled, or mingled themſelves with, the Sarmatæ.

The Sarmatæ, who were called alſo Veneti, or Vandals, having left their ſeats to poſſeſs themſelves of thoſe more deſirable countries, Italy, France and Spain, were, as is generally believed, ſucceeded by their neighbours the Tartars and Ruſſians, who erected ſeveral ſmall governments, which were at length united in Lechus, who, like the neighbouring princes, took upon himſelf no other title than Duke, and is ſaid to have begun his reign about the year 550.

Cracus, the founder of the city of Cracow, began his reign about the year 700, and left two ſons and a daughter, who all three ſucceeded in their turns to the throne; but dying without iſſue, the Poles choſe one Leſcus, a

goldſmith, for their ſovereign; upon whoſe death they elected another Leſcus, a peaſant, to reign over them. In the family of Leſcus the Second, the ſovereignty continued for four generations, till the death of Popiel the Second, when one Piaſtus, a wheelwright, was elected. In his poſterity the government continued ſeveral hundred years, and in the year 999, Duke Boleſlaus Chrobry, with the concurrence of the Pope and the Emperor of Germany, aſſumed the title of King, and conquered Bohemia, Moravia, and Pruſſia.

King Boleſlaus was ſucceeded, in the year 1025, by his ſon Mieciſlaus, to whom ſucceeded his ſon Caſmir, in 1034, who conquered Maſſovia; and in 1059, was ſucceeded by his ſon Boleſlaus the Second, who added Red Ruſſia to the crown of Poland, by his marriage with the Princeſs Viciſlava, heireſs of that dutchy. This prince is charged with having led a vicious courſe of life; and it is ſaid that, being for that reaſon refuſed the communion by the Biſhop of Cracow, the King cleft his ſkull with a ſabre before the altar, upon which the Pope excommunicated him, and he was at length obliged to fly into Hungary with his ſon, and was ſucceeded in the throne by his brother Uladiſlaus, in 1082. To him ſucceeded his ſon Boleſlaus the Third, in the year 1103, who was one of the braveſt and moſt ſucceſsful princes that ever reigned in Poland.

In

In 1140, Boleſlaus was ſucceeded by his ſon Uladiſlaus the Second, but, in 1146, depoſed by his brother Boleſlaus the Fourth, whoſe ſon Mieciſlaus the Third ſucceeded to the crown in 1174, and was depoſed by his brother Caſmir, who mounted the throne in 1178, and made an entire conqueſt of Pruſſia. This prince made Dantzick a royal city, and in 1195, was ſucceeded by his ſon Leſcus the Fifth: but Leſcus was driven out of the kingdom by his uncle Mieciſlaus the Third, who re-aſcended the throne, and dying in 1203, Uladiſlaus Laconogus was advanced to the crown, but reſigned it to Leſcus the Fifth, in whoſe reign it was, that the Tartars made the firſt incurſions into Poland, and that the Knights of the Teutonic order were firſt introduced into Pruſſia by the Pope, for the ſervice they had done in the holy wars; the Pruſſians being then pagans, the Pope claimed a right to diſpoſe of their country.

After a ſucceſſion of five Kings, Caſmir the Great mounted the throne of Poland in the year 1333, and is ſaid to have inſtituted the civil government of that kingdom, and introduced the laws of the Teutonic order, called the Laws of Magdeburg. This prince being the laſt ſurviving male of the family of Piaſtus, appointed his ſiſter's ſon Lewis, King of Hungary, to ſucceed him, who came to the crown in 1370, when the Poles procured ſeveral limitations and reſtraints upon the prerogatives of their Kings, who had hitherto been veſted

with an almoſt abſolute power. Lewis dying in 1382, was ſucceeded by his daughter Hedwigis, who married Uladiſlaus, Great Duke of Lithuania, by which match that dutchy became united to Poland.

Uladiſlaus the Fifth was ſucceeded by his ſon Uladiſlaus the Sixth, in 1435, who alſo accepted the crown of Hungary, and was for ſome time very ſucceſsful in his wars againſt Amurath the Turkiſh Emperor, but at length defeated and killed in the field of battle; and, having no children, was ſucceeded by his brother Caſmir the Fourth, in 1446. This prince entering into a war with the Teutonic Knights, who endeavoured to render Pruſſia independent of the crown of Poland, a treaty was at length concluded between theſe powers, by which it was agreed, that all that part of Pruſſia, which lies weſt of the river Weiſel, ſhould be ſubject to the crown of Poland, and that the eaſtern parts ſhould remain ſubject to the Teutonic Knights, provided the Grand Maſter took an oath of fealty to the King of Poland, as his vaſſal. It was in this reign that the repreſentatives of the ſeveral palatinates or provinces were firſt called to the diet, or aſſembly of the ſtates, the legiſlative power being lodged in the King and Senate before this time.

In the reign of Sigiſmund, who came to the crown in 1507, Luther's doctrine, tending to a reformation, began to ſpread itſelf in Pruſſia and other

other parts of Poland, particularly in the city of Dantzick, which the King was in no condition to prevent, being engaged in a war with the Knights of the Teutonic order; but these differences being at length referred to the mediation of the Emperor Charles the Fifth, and Lewis, King of Hungary, it was determined that Sigismund should relinquish to their Great Master, the Marquis of Brandenburg, all the eastern part of Prussia; and that the Marquis of Brandenburg, as Duke of Prussia, and his heirs, should swear fealty to the crown of Poland. Sigismund dying in 1548, was succeeded by his son Sigismund the Second, in whose reign the Russians invading Livonia, the southern provinces put themselves under the protection of Poland, and the northern provinces called in the Swedes to defend them, which was the occasion of long wars between those powers.

Henry of Valois, Duke of Anjou, being elected King of Poland, in 1573, abdicated that crown the year following, on his succeeding to the crown of France*; whereupon Stephen Batori, Prince of Transylvania, was elected King of Poland. This King established the supreme courts of justice for civil causes, and dying in 1587, Sigismund the Third, the son of John, King of Sweden, was elected to the crown of Poland, on condition of his renouncing the Protestant religion; and in 1632, was succeeded by his son Uladislaus the Sixth,

* See Vol. V. p. 158. & *seq.*

who

who invaded Ruſſia, and took the capital city of Moſcow, obliging the Ruſſians to relinquiſh their pretenſions to the dukedoms of Smolenſko and Zernikow. He was alſo very ſucceſsful againſt the Turks; and the Coſſacks were humbled by him; but dying, without iſſue, in 1648, his brother, John Caſimir, who had entered himſelf of a religious order, and was a Cardinal, ſucceeded to the crown.

In this reign, the Coſſacks, being oppreſſed by the Poles, put themſelves under the protection of the Turks and Muſcovites, and for many years united their forces with the one or the other, in ravaging Poland. In 1655, Charles Guſtavus, King of Sweden, made an entire conqueſt of Poland, all except Dantzick, and obliged Caſimir to fly for refuge into Sileſia; but the Swedes retiring next year, Caſimir was reſtored, whereupon he raiſed an army of thirty thouſand Germans, to ſecure his poſſeſſion of the throne; but the Poles apprehending that he intended to make himſelf abſolute, depoſed him; upon which he retired into France, and became Abbot of St. Germain, in 1670.

In 1663, the crown of Poland acknowledged Ducal Pruſſia to be independent of that kingdom, on condition that it ſhould revert to the crown of Poland, on failure of male iſſue; and in the year 1700, Frederick the Third, Duke of Pruſſia, firſt aſſumed the title of King of Pruſſia.

The

The next King of Poland was Michael Corubuth Wiſnoweiſki, of the family of the Great Dukes of Lithuania, in whoſe reign the Turks over-ran Podolia, reduced Caminiec, and laying ſiege to Leopol, the Poles agreed to pay an annual tribute to the Grand Signior, on condition the Turks would raiſe the ſiege, which was complied with. The Poliſh General, John Sobieſki, indeed afterwards obtained a ſignal victory over the Turks, notwithſtanding which, great part of Podolia ſtill remained in their hands; and King Michael dying ſome few days before the victory over the Turks, the Poles, in their next choice, conſidering the merits of their General, elected him for their King in 1674. This prince was a younger ſon of James Sobieſki, Caſtellan of Cracow, and had raiſed himſelf by his merit to the poſt of General of the crown. He made two campaigns, and gained ſeveral conſiderable advantages over the Turks, before he was crowned; but the moſt glorious action of his life was his raiſing the ſiege of Vienna, when it was upon the point of being taken by the Turks, in 1683.

John Sobieſki dying in 1696, Frederick Auguſtus, Elector of Saxony, was choſen King of Poland, in oppoſition to the Prince of Conti, who was proclaimed King by the French faction, but obliged to retire into France; and, in 1699, at a treaty between the Turks, on the one part, and the Germans and Poles, on the other, at Carlowitz, the Turks reſtored Podolia, with the city of Caminiec, to Poland.

After which the Poles inſiſted that the King ſhould ſend back his Saxon troops to Germany, which not being complied with, the diet came to a reſolution that the gentry ſhould mount on horſeback, and drive the Saxons out of the kingdom: the King however found means to retain thoſe forces, by repreſenting that they were neceſſary to oppoſe the Swedes in Livonia; and in the year 1700, the King entered into a confederacy with the Danes, Ruſſians, and Brandenburghers, againſt Charles the Twelfth, King of Sweden, in which war Auguſtus was defeated in ſeveral battles by the Swedes, who at length depoſed him, and advanced Staniſlaus Leſinſki, Palatine of Poſnania, to the throne of Poland, in the year 1704.

The King of Sweden afterwards purſued King Auguſtus into Saxony, reduced all that electorate, except Dreſden, and raiſed vaſt contributions. King Staniſlaus remained on the throne of Poland until the year 1709, when Charles the Twelfth being defeated by the Ruſſians at Pultowa, and obliged to take refuge in Turky, King Auguſtus re-aſcended the throne of Poland, though he had ſworn not to diſturb Staniſlaus in the poſſeſſion of it. He kept a conſiderable body of Saxons about him, to prevent another revolution; and his allies the Ruſſians lived at diſcretion in Poland for many years, plundering and ravaging the country, under pretence of arrears due to them, for their ſervice againſt Sweden, which occaſioned

ſoned a miſunderſtanding between King Auguſtus and the Czar of Muſcovy.

In the year 1724, the populace at Thorn, the inhabitants of which are moſtly Proteſtants, having inſulted a Popiſh proceſſion, the magiſtrates and ſeveral citizens were condemned to die, by commiſſioners ſent from the court of Poland to inquire into the affair, for not ſuppreſſing the tumult. In behalf of the magiſtrates moſt of the Proteſtant powers in Europe interpoſed, threatning to revenge their death in caſe the ſentence paſſed upon them was put in execution: but the treaties of Vienna and Hanover happening to engage the attention of moſt of the powers in Europe at this time, the unfortunate citizens of Thorn were executed.

King Auguſtus the Second, dying in 1733, his ſon Auguſtus the Third was advanced to the throne of Poland by the intereſt of the Auſtrians and Ruſſians, though the French faction had proclaimed King Staniſlaus, who, retiring to Dantzick, was beſieged in that city by the Saxons and Ruſſians; and, eſcaping from thence, retired into France, upon which his party ſubmitted, and ſwore allegiance to King Auguſtus, who dying the 5th of October, 1763, the throne of Poland is at preſent vacant.

The Ruſſes are ſuppoſed to be deſcended from the antient Scythians, or Tartars, a wandering people without any fixed habitation; and it is ſaid, that the name *Ruſſe* implies

plies *a wanderer*. Kiow, the capital of the Ukrain, was the firſt city they built, and that where firſt they fixed the ſeat of their monarchy. Their Sovereign Wolodimir, having extended his conqueſt very far to the eaſtward, laid the foundation of the city which goes by his name, about the year 1000, and removed the ſeat of the empire thither; and marrying the daughter of the Greek Emperor Baſilius Porphyrogeneſta, profeſſed himſelf a Chriſtian, and introduced the Greek religion into Ruſſia. Many more of the Tartar hords left their rambling life, about the ſame time, and fixed themſelves in that country denominated at this day Ruſſia or Muſcovy; their reſpective leaders aſſuming the power of ſovereign princes: but the Ruſſes, being the moſt potent tribe, made the reſt dependant on them. The Tartars however of Caſſan, Aſtracan, and other eaſtern countries, apprehenſive of the growing power of the Ruſſes, entered into a confederacy againſt them, in the year 1237, and, after a war of ſome continuance, obliged the Ruſſes to become tributary to them; and they continued ſubject to the kingdom of Caſſan and Aſtracan upwards of two hundred years.

The Ruſſians, at length, having thrown off the Tartar yoke, removed the ſeat of government to Moſcow; and Duke John Baſilowitz, who began his reign in 1450, united the ſeveral ſtates and principalities of the Ruſſians, and added the dutchies of Novogrod and Twere to his dominions, as his ſon did the dut-

chies

chies of Pleſkow and Smolenſko: but John, or Jvan Baſilowitz, his grandſon, who began his reign in 1540, made the greateſt addition to the Ruſſian empire, for he conquered the kingdoms of Caſan and Aſtracan, and was firſt acknowledged ſovereign of that vaſt tract of country, called Siberia, which extends eaſtward as far as China. This prince did not only make very conſiderable foreign conqueſts, but ſubdued the vaſſal Ruſſian princes, and perfectly deſtroyed the conſtitution, which he could not effect, till he had cauſed ſeveral of the tributary princes, with their families, to be maſſacred, and ſeized on their territories, from whence he obtained the name of the tyrant.

John Baſilowitz was ſucceeded by his ſon Theodore, who marrying the ſiſter of Boris Theodorowitz Gadinow, his brother-in-law, Boris, murdered both him and his brother Demetrius, and uſurped the throne. He had, however, reigned but a very little time, before a certain monk, named Griſka Utropia, perſonated the murdered Demetrius; and, being ſupported by the Poles, made himſelf maſter of ſome conſiderable places in Ruſſia, upon which the uſurper Boris died of grief; and notwithſtanding the nobility proclaimed the uſurper's ſon, Theodore Boriſiwitz, the pretended Demetrius, entered Moſcow in triumph, and was crowned Great Duke of Ruſſia. The pretender, having then ſtrangled the young Theodore and his mother, married the daughter of a

Poliſh palatine, and promiſed to introduce the Roman Catholic religion, and to prefer the Poles, who had aſſiſted him, which gave ſuch a general diſguſt to the Ruſſians, that, while he was ſolemnizing his marriage with the Poliſh princeſs, they fell upon his guards, and, having made their way to his apartment in the caſtle, murdered him; and Zuſki, one of the conſpirators, who was allied to the former royal family, mounted the throne.

But there aroſe ſtill another counterfeit Demetrius, who, being aſſiſted by the Poles, depoſed Zuſki, ſhaved his head, and thruſt him into a monaſtery. This impoſtor, however, being diſcovered, the Ruſſian nobility, who were under the power of the Poliſh army, conſented that Uladiſlaus, ſon of the King of Poland, ſhould be their ſovereign: but having ſoon after entered into a conſpiracy to drive the Poles out of Ruſſia, the Poliſh general ſet fire to the city of Moſcow, and, falling upon the Muſcovites, before they were ready to receive him, it is ſaid that no leſs than 200,000 of them periſhed in the flames, or by the ſword; and almoſt the whole city was laid in aſhes. The Poliſh general, however, came to a treaty with the Ruſſians, and agreed to march out of the country, carrying with him a prodigious treaſure into Poland, which the army had plundered the Ruſſians of, during the fire at Moſcow.

Soon

Soon afterwards, in the year 1613, Michael Theodorowitz, deſcended from the emperor John Baſilowitz, and ſon of the Patriarch, was acknowledged by the Ruſſians for their ſovereign. He was ſucceeded by his ſon Alexis Michaelowitz, in 1645. To this prince, the Caſſocks, or Czercaſſes, who inhabit the Ukrain, ſubmitted themſelves, and many of the Calmuck, Circaſſian, and Georgian princes, afterwards ſubmitted to the Ruſſians. Alexis Michaelowitz dying in 1675, was ſucceeded by his ſon Theodore Alexiowitz, who, dying without iſſue, in 1682, was ſucceeded by his two brothers, John and Peter, jointly: but Peter, under a pretence that there was a conſpiracy on foot againſt his life, retired to the fortreſs of Troitza, ſome miles diſtant from Moſcow, ſummoned the nobility thither in 1689, declaring he had very narrowly eſcaped the hands of the conſpirators; and having alſo ſummoned the guards to attend him, he extracted, by means of torture, a confeſſion from ſome of them, that there was a plot formed to murder him, his wife, his mother, and all his near relations; that the prime miniſter Gallitzin, and his half-ſiſter the princeſs Sophia, were in the conſpiracy, which real or pretended plot ſo wrought on the people, that the Czar Peter found no difficulty in diſpoſing of thoſe who were not in his intereſt as he thought fit; he therefore ſhut up his ſiſter Sophia in a monaſtery, and the miniſter Gallitzin, with his family, he baniſhed to Siberia.

The Czar Peter, afterwards ſurnamed the Great, reigned jointly with his elder brother John, until the year 1696, when John died, leaving three daughters, the princeſs Catharine, married to Charles Leopold, Duke of Mecklenburg Scherwin; the princeſs Anne, married to Frederic William, Duke of Courland; and the princeſs Proſcovia. Peter, the firſt year he became ſole monarch of Ruſſia, laid ſiege to Aſoph, near the mouth of the river Don, and took it from the Turks; and thus, having opened a paſſage into the Black ſea, he deſigned to have built a royal navy, and to come in for a ſhare, at leaſt, of the navigation with that of the Turks; and accordingly ſent to moſt of the maritime kingdoms in Europe for ſhip builders, offering great encouragement to ſuch as would come into his country, and aſſiſt in building a fleet. He ſoon afterwards travelled into Holland and England, taking ſeveral young noblemen and gentlemen with him from Ruſſia, to learn the art of navigation, as well as that of ſhip-building. The Czar, while he was in England, wrought with his own hands in the king's yard, at Deptford, and made his noble retinue handle the axe. He endeavoured to get ſome knowledge of every other art and ſcience, and carried perſons of all profeſſions back with him, with a promiſe of great encouragement.

The Czar Peter, having concluded a truce with the Turks, in the year 1700, declared war againſt Charles the Twelfth, King of

Sweden, after having entered into a confederacy againſt that prince, with the Kings of Denmark, Poland, and Pruſſia: but he was very unfortunate in the beginning of that war, having been defeated by the King of Sweden, as he lay before Narva, with an army of 100,000 men, loſing all his cannon and baggage; though the Swediſh army did not amount to above 20,000 men: however, the Czar obtained a victory over the Swedes in Livonia, in 1702, and took Marienburgh and ſeveral other towns. In Marienburgh it was that the Czar met with his ſecond ſpouſe, the Lady Catharine Alexiowna, whom he took from a Swediſh officer, on the day ſhe was married, at the wedding dinner before her huſband had bedded her, as is generally reported in Ruſſia. However that may be, the Czar married her, and though an obſcure woman of mean extraction, agreeable to his laſt will, ſhe ſucceeded him in the empire.

The Czar, having obtained that deciſive victory over the King of Sweden, at Poltowa, in the Ukrain, in 1709, ſoon after made an entire conqueſt of Livonia, depoſed Staniſlaus, King of Poland, and replaced Auguſtus on the throne of that kingdom. The Turks having broke the truce with the Ruſſians in 1711, the Czar entered Moldavia, in hopes of being joined by Mazappa, their general, with a great body of troops, in which being deceived, he was ſurrounded by the Turks, on the banks of the Pruth; and, after a battle which laſted

three days, was obliged to purchaſe a peace, and agree to deliver up Aſoph, and all the places he was poſſeſſed of on the Black ſea. Being returned home, and joined again by his northern allies, he reduced Swediſh Pomerania, in 1713; and in the year 1714, his fleet defeated that of Sweden in the gulph of Finland. In 1715, he eſtabliſhed the Academy Marine, at Peterſburg; and in 1716, the Patriarch of Muſcovy dying, he cauſed himſelf to be declared head of the Greek church, ſeized all the lands of the patriarchate, and ſeveral of the monaſteries, and added them to his own demeſnes.

In the year 1717, the Czar viſited France, and particularly the academy of ſciences; invited ingenious men of every profeſſion to accompany him to Ruſſia, offering them great encouragement, to inſtruct his ſubjects. Returning to Peterſburg in 1718, he ordered his only ſon, the Czarowitz, to be tried for a conſpiracy againſt him in his abſence, and procuring him to be condemned, the young prince died in priſon.

The Czar having made himſelf maſter of Finland, he invaded Sweden itſelf, deſtroying their copper and iron works, and burning and plundering the country in a terrible manner; upon which Ulrica, Queen of Sweden, offered him terms of peace; and in the year 1721, it was at length agreed, that Livonia, Ingria, Carelia, and the diſtrict of Weyburgh, in Fin-

Finland, ſhould be confirmed to Ruſſia. About this time, the Czar took upon himſelf the title of emperor of all the Ruſſias, and he was afterwards acknowledged as ſuch, by all the powers of Europe.

The emperor, taking advantage of the civil wars in Perſia, made himſelf maſter of ſeveral provinces in that kingdom, in the year 1722, particularly the ſouth-weſt coaſt of the Caſpian ſea. About the ſame time, he cauſed the ſenate, great officers of ſtate, and the nobility, to take an oath of fidelity to him; and to ſwear, that they would obey whomſoever he ſhould nominate for his ſucceſſor. In 1724, he cauſed the Empreſs Catharine, his royal conſort, to be crowned, and the ſtates of the nation, both eccleſiaſtical and civil, to ſwear allegiance to her; and dying in a few months afterwards, the Empreſs Catharine aſcended the throne of Ruſſia.

The Empreſs Catharine dying, after a reign of two years, Peter, a minor, grandſon of Peter the Great, and ſon of the Czarowitz, who died in priſon, was advanced to the throne of Ruſſia, by the appointment of the late Czarina: but this prince dying ſoon afterwards, was ſucceeded by the Empreſs Anne, daughter of the Emperor John, and widow of William, Duke of Courland. This princeſs was obliged to relinquiſh to the Turks, all the conqueſts made by Peter the Great, on the Black ſea; and to reſtore to the Perſians all the acquiſi-

tions made by the ſame prince near the ſhore of the Caſpian ſea; and dying in October, 1740, was ſucceeded by John, the ſon of Anthony Ulrick, Duke of Brunſwick Wolfenbuttle, and of Anne, his wife, daughter of Charles Duke of Mecklenburg, and the princeſs Catharine, who was daughter of the late Czar John, elder brother to Peter the Great.

During the minority of the young emperor, who was ſcarce ſix months old at his acceſſion, Count Biron, Duke of Courland, had been nominated regent by the late Czarina; but the princeſs Anne, the emperor's mother, imagining ſhe was better intitled to the regency, ordered the Duke of Courland to be tried for high treaſon, and condemned to die; however, ſhe was content with baniſhing him to Siberia, after which, ſhe aſſumed the regency: but ſhe did not enjoy it long, for the Ruſſian guards and generals of the army, conſpiring with the princeſs Elizabeth, youngeſt daughter of Peter the Great, proclaimed her empreſs, on the 5th of December, 1741, and made the infant emperor, with his father and mother, the Duke and Dutcheſs of Brunſwick Wolfembuttle, priſoners, together with the Count Munich, and Oſterman the chancellor. The two laſt were condemned to die, and led into the place of execution; but their ſentence was changed to baniſhment in Siberia.

The Czarina Elizabeth, ſoon after her acceſſion, invited Peter Federowitz, the young Duke of Holſtein, ſon of her elder ſiſter, into Ruſſia,

Ruſſia, declared him her heir, and gave him the title of Grand Duke of Ruſſia; upon which he relinquiſhed his pretenſions to the throne of Sweden, to which alſo he was next heir, and profeſſed himſelf of the Greek church. On Sept. 1, 1745, he married the princeſs Catharine Alexiowna, of Anhalt Zerbſt, who was born the 2d of May, 1729, and by whom he had iſſue Paul Petrowitz, now Grand Duke of Ruſſia, born the 1ſt of October, 1754.

Soon after the acceſſion of Elizabeth, a war broke out between Ruſſia and Sweden, in which the Swedes were frequently defeated, and the Ruſſians made an entire conqueſt of Finland, moſt part of which they relinquiſhed however, at a ſucceeding treaty, retaining only Weyburg, and ſome other territories eaſt of the river Keymen. In the year 1756, the Empreſs Elizabeth entered into a confederacy with the Queen of Hungary and the Elector of Saxony, againſt the King of Pruſſia, whoſe dominions ſhe invaded with a powerful army, which was attacked in their intrenchments by the Pruſſian General, M. Lehwald, with an army of 30,000 men, and handled ſo roughly, that they ſoon after abandoned the kingdom of Pruſſia, and retreated into Poland.

On the 25th of Auguſt, 1758, the King of Pruſſia attacked the Ruſſian army on the frontiers of Poland, and after an action, which laſted near twelve hours, entirely defeated them; 15,000 Ruſſians were left dead on the field

field of battle, and their military cheſt and all their artillery were taken. But the following year, the Pruſſian General Wedel, having attacked the Ruſſians at Zullichau, was repulſed with great loſs, and the Ruſſians made themſelves maſters of Franckfort upon the Oder: however, his Pruſſian Majeſty in perſon having joined Wedel with 10,000 men, and the Ruſſians having been reinforced with 12,000 cavalry, the battle of Cunnerſdorf was fought, on the 12th of Auguſt, with great fury and obſtinacy on both ſides; the Pruſſians left 20,000 men dead upon the field, and the Ruſſians, who were the conquerors, loſt at leaſt 10,000 men.

On the 5th of January, 1762, the Empreſs Elizabeth, dying at Peterſburg, was ſucceeded by the Grand Duke, Peter the Third, who began his reign with ſeveral popular meaſures; and, reſolving to procure a general peace for Europe, immediately upon his acceſſion, concluded a ſuſpenſion of arms with the King of Pruſſia, which was ſoon afterwards followed by a peace between thoſe two monarchs: but on the 10th of July, 1762, the Emperor Peter the Third was dethroned, and the empreſs his ſpouſe, was proclaimed ſole and reigning empreſs of all the Ruſſias, by the name of Catharine the Second; upon which the ſeveral orders eccleſiaſtical, civil, and military, took the oaths of fidelity to her imperial majeſty, and to her ſon the Great Duke Paul, as her lawful heir. This extraordinary revolution was brought about

bout by the following principal circumſtances; the emperor had been for ſeveral days at his country ſeat, at Oranjebaum, and the empreſs at Peterſhoff. On the 9th of July, early in the morning, the empreſs arrived at Peterſburg, where the ſenate had aſſembled, and after ſolemn deliberation, determined that Peter the Third ſhould be depoſed. In the mean time, the empreſs repairing to the palace, aſſembled the guards, who proclaimed her ſovereign of all the Ruſſias, and declared Peter the Third to be depoſed. After this proclamation was made, then ew ſovereign went to church, where, after divine ſervice, all the grandees of the empire took the oath of fidelity to her, to whom ſhe declared, that ſhe had taken the reins of government, purely for the good of the country. After the neceſſary precautions had been taken, the empreſs, dreſſed in the uniform of the guards, mounted her horſe; and putting herſelf at the head of 10,000 men, marched to Oranjebaum, where ſhe ſeized upon the emperor, who was put into a coach, and conducted to Peterſhoff, where he died eight days after he had been deprived of his throne, as was given out, by a violent cholic.

THE

THE

BEAUTIES

OF

NATURE AND ART

DISPLAYED,

IN A

TOUR through the WORLD.

CHAP. IX.

OF

TURKY in EUROPE.

CHAP. IX.

Of TURKY *in* EUROPE.

SECT. I.

A general Account of Turky in Europe.

TURKY in Europe comprehends antient Greece, juſtly famed for learning and laws, though at preſent ſubject to the deſpotic government of the Grand Seignior, and no inconſiderable part of his dominions. It lies in the ſouth-eaſt part of Europe, between 17 and 40 degrees eaſt longitude, and between 36 and 46 degrees north latitude.

Its greateſt length from the coaſt of Dalmatia, in the weſt, to the confines of Little Tartary, in the eaſt, is about 1000 miles; and its greateſt breadth, from Chotzin in Moldavia, in the north, to Cape Caglia in Morea, in the ſouth, is 900 miles. This country is bounded on the north by Sclavonia, Hungary, Poland and Ruſſia: by the Black ſea, the Propontis, Helleſpont, and Archipelago, which divide it

from Turky in Aſia, on the eaſt; and by the Mediterranean and the Gulph of Venice, on the ſouth and weſt.

Turky is divided into the following provinces; Walachia, Moldavia, Baſſerabia, Buziac Tartary, Little Tartary, and Crim Tartary, north of the Danube; Boſnia, Servia, Bulgaria, ſouth of the Danube; Dalmatia, the Republic of Raguſa, Albania, and Epirus, the antient Illyricum, on the Gulph of Venice; Romania, formerly Thrace, Macedonia, Theſſaly, Achaia, Bœotia and Morea, or the antient Greece, in the ſouth-eaſt.

The chief cities in this country are, Tergoviſco, in Walachia; Chotzin, Jaay, and Falczin in Moldavia; Bender in Baſſerabia; Ockakow in Buziac Tartary, Bachiſeria, and Kaffa in Little Tartary; Kirtz and Belberg in Crim Tartary; Seraio, Belgrade, Semandria, Niſſa, and Ibar in Servia; Widin, Nicopoli, Siliſtria, Scopia, and Bulham, in Bulgaria; Drino and Narinzo in Dalmatia; Raguſa in Raguſa; Durazzo and Duleigno, in Albania; Chimera and Butrinto, in Epirus; in Thrace are the city of Conſtantinople, the metropolis of the Grand Seignior's dominions, and the cities Philippopli, Adrianople, and Heraclia; Strymon and Conteſſa, in Macedonia; Salonichi in Theſſaly; Imania, Lariſſa, Athens, Thebes and Lepanto, in Achaia; Elis, Patras, Corinth, Olympia, Argos, Romania, Lacedemon, or Miſtria, Coron and Modon in Morea.

The

The chief mountains in this country are, the Iron-Gate Mountains, Rhodope, Mount Athos, Chimæra, Parnaſſus and Helicon, and Pelion.

The principal rivers are, the Nieper and the Danube, whoſe courſes have already been deſcribed.

The moſt conſiderable of the Grecian iſlands in the Archipelago and Levant, are Negropont, the antient Eubæa, where Aulus formerly ſtood; Lemnos, or Stalemene; Tenedos, Skyros, or Scirio; Mytelene, or Leſbos; Scio, or Chios, Samos, Patmos, Delos and Paros; Cerygo, Santorin, Rhodes, Candia, formerly Crete, and Cyprus, with a great many others leſs conſiderable.

The air of this country, though from its ſituation, it may appear very temperate, is not healthy; its inhabitants are frequently viſited by the plague, which ſweeps off great numbers of them, but might be leſs fatal, if their religious opinions would ſuffer them to obſerve the reaſonable precaution of not viſiting in families where it prevails.

The country is very advantageouſly ſituated for trade; more ſo, perhaps, than any other in Europe, on account of the rich merchandize of the eaſt, with which the Turks might, by means of the Black ſea, the Levant, and

the Mediterranean, ſupply all Europe; but this they entirely neglect.

The ſoil is very fruitful, producing in great abundance corn, wine, oil, myrrh, frankincenſe, and a variety of odoriferous plants and drugs. Though the people labour under great diſadvantage from their government, which inſpires them with a ſpirit hurtful to trade and manufactures, yet they take care to employ their chriſtian ſlaves in making carpets, cottons, and different ſorts of ſilks.

SECT.

SECT. II.

A particular Account of the moſt curious natural Productions of Turky *in* Europe, *in the Animal, Vegetable, and Foſſil Kingdoms; of remarkable Mountains and Caverns; of Rivers, Volcano's; and of other natural Objects of Curioſity.*

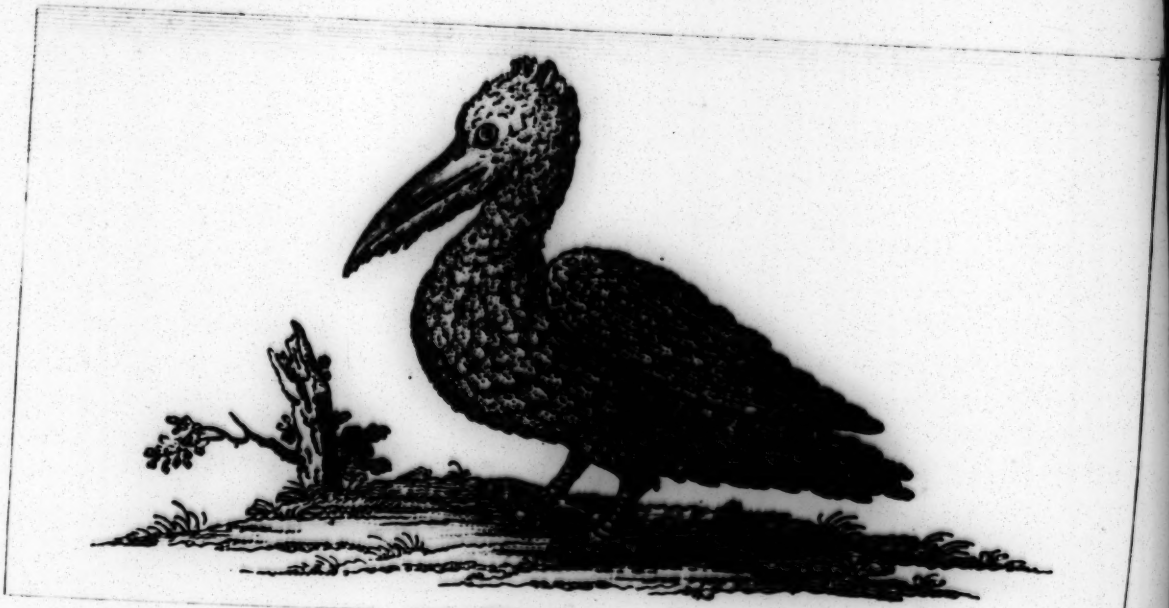
ANIMALS, VEGETABLES, *and* FOSSILS.

OF the quadrupeds of theſe countries, one of the moſt extraordinary is a ſpecies of frog, diſtinguiſhed by having four toes on the anterior, and five on the poſterior feet, all hollow at the end, and called the Tree Frog, from its being ſeldom ſeen off trees, and its being formed by nature for living very eaſily on them. It is frequent in Greece, and in ſome other countries; and it lives on trees and plants of various kinds, but particularly on thoſe which have large leaves. The poſt of theſe creatures is generally on the under ſide of the leaf, where they are hid from the birds, that otherwiſe would devour them; they are uſually quiet by day, but as ſoon as night comes on, they are ſeen inceſſantly hopping from branch to branch, and catching inſects. The body of this creature is about an inch and an half long, and

and three quarters of an inch in diameter, ſomewhat rounded, and the back in particular very convex; it is of a beautiful bright and gloſſy green, but has on each ſide a longitudinal ſtreak of yellow; the head is obtuſely pointed; the eyes are large, black and gloſſy; they ſtand prominent, and have a yellow circle round them; the legs are ſlender; the hinder ones conſiderably long; the toes are of a very peculiar form or ſtructure; they are rounded and hollow, opening at the extremities, in the manner of the mouth of a leach. It is by means of this peculiar mechaniſm, in this part, that they are able to hold their place on the leaves, and they are ſo well conſtructed for this, that they will inſtantly faſten the animal on a plate of glaſs, or of the moſt highly poliſhed metal; the creature leaps very nimbly, and to a vaſt diſtance.

It has been ſaid, that a ſort of clammy ſubſtance iſſues from the toes of this animal, which preſerves it from falling, when it leaps from one branch to another, and by which it faſtens itſelf to any ſubſtance: but this appears improbable, becauſe that glutinous ſubſtance, if there was ſuch, would, in a great meaſure, prevent its leaping as well as falling, and the peculiar ſtructure of its toes renders ſuch a proviſion unneceſſary.

Among the birds common in the Levant, one of the moſt extraordinary is the Pelican, a very large and extremely ſingular bird, which feeds



A Pelican

BIBLIOTHECA BODLEIANA

feeds upon fiſh and water-inſects: the beak is enormouſly large and long, and is of a ſtrangely ſingular figure and ſtructure; it is a foot, and ſometimes ſeventeen or eighteen inches in length, and towards the baſe is of the thickneſs of a man's wriſt: it is in this part of a duſky lead colour, but with a faint tinge of yellow, eſpecially towards the ſides; and it is alſo yellowiſh again at the tip; the upper chap is broad and depreſſed, the under chap is formed of two horny ribs, ſeparate at their baſe, and joined at their extremity, and connected by a thick membrane of a yellowiſh colour, which is continued not only along the beak, but beyond its baſe, down to the throat, near the entrance of which is joined a bag of a ſkinny ſubſtance, which, when it is empty, and the bird's mouth ſhut, ſhrinks together like a bladder, before it is blown, and is ſcarce to be ſeen: but when filled, it ſtretches to an incredible bigneſs, ſo as to contain ten or a dozen quarts of water. In this bag, it is ſaid, the creature carries fiſh and water to its young in the mountains, where it breeds. The head of the Pelican is naked at the ſides, from the angle of the beak quite up to the eyes; the feathers on its crown reſemble a creſt; they are of a whitiſh grey, and the whole bird is alſo of the ſame colour, except in ſome very few places; the tail is about ſix inches long; the legs are ſhort, and very robuſt; the feet are broad and webbed. The bird, upon the whole, is one of the moſt ſingular in the world; it has at firſt much the general appearance of the

ſwan,

ſwan, but the addition of ſo enormous and ſtrange a beak to a bird of that kind is ſo perfectly out of the courſe of what might have been expected, that it ſtartles and ſurprizes every body. The Pelican is ſaid to live to a great age.

As mount Hymettus in Greece was always famous for its excellent honey, the antients imagining that Bees were firſt bred there, and that the ſwarms diſperſed over the world were only colonies from that mountain, it is thought this will be no improper place to give ſome account of thoſe curious inſects, ſo remarkable for their ſagacity and œconomy, and whoſe labours are ſo advantageous to mankind. With reſpect to their form, the Bee is divided by two ligaments into three parts or portions, the head, the breaſt, and the belly. The head is armed with two jaws and a trunk, the former of which play like two ſaws, opening and ſhutting to the right and left. The trunk is long and taper, and extremely pliant and flexible, being deſtined by nature for the inſect to probe to the bottom of flowers through all the impediments of their chives and foliage, and drain them of their treaſured ſweets. But were this trunk to be always extended, it would prove incommodious, and be liable to be injured by a thouſand accidents: it is therefore of ſuch a ſtructure, that, after the performance of its neceſſary functions, it may be contracted, or rather folded up; and beſides this, it is fortified againſt all injuries by four ſtrong ſcales,

two

two of which cloſely ſheath it, and the two others, whoſe cavities and dimenſions are larger, encompaſs the whole. From the middle part or breaſt of the Bee grow the legs, which are ſix in number ; and at the extremity of the paws are two little hooks, diſcernible by the microſcope, which appear like ſickles with their points oppoſite to each other. The wings are four, two greater and two ſmaller, which not only ſerve to tranſport them through the air, but, by the noiſe they make, to give notice of their departure and arrival, and to animate them mutually to their ſeveral labours. The hairs, with which the body is covered, are of ſingular uſe in retaining the ſmall duſt that falls from the chives of the flowers, of which ſome think the wax is formed, as will be obſerved hereafter.

The belly of the Bee conſiſts of ſix rings, which ſlide over one another, and may therefore be lengthened or contracted at pleaſure: and the inſide of this part of the body contains the inteſtines, the bag of honey, the bag of poiſon, and the ſting. The office of the inteſtines is the ſame as in other animals. The bag of honey is tranſparent as cryſtal, containing the ſweet juices extracted from flowers, which the Bee diſcharges into the cells of the magazine for the ſupport of the community in winter. The bag of poiſon hangs at the root of the ſting, through the cavity of which, as through a pipe, the Bee ejects ſome drops of this venomous liquor into the wound, and ſo renders

renders the pain more exceſſive. The mechaniſm of the ſting is admirable, being compoſed of two darts, incloſed within a ſheath that tapers into a fine point, near which is an opening to let out the poiſon. The two darts are ejected through another aperture, which, being armed with ſeveral ſharp beards like thoſe of fiſh-hooks, are not eaſily drawn back again by the Bee; and indeed ſhe never diſengages them, if the wounded party happens to ſtart, and put her into confuſion; but if one can have patience to continue calm and unmoved, ſhe clinches thoſe lateral points round the ſhaft of the dart, by which means ſhe recovers her weapon, and gives leſs pain to the perſon ſtung. The liquor, which at the ſame time ſhe infuſes into the wound, cauſes a fermentation, attended with a ſwelling, which continues ſeveral days; but that may be prevented by immediately pulling out the ſting and enlarging the puncture, to let the venomous matter have room to eſcape.

Let us now conſider the generation, polity, and labours of theſe inſects, the true knowledge whereof is very much owing to the modern invention of glaſs-hives, through which all the ſecrets of the community are laid open to a curious obſerver. Any perſon who carefully examines a hive at different ſeaſons of the year, will diſtinguiſh three ſorts of Bees; of which the far greater number are the common working Bees, who do all the buſineſs of the hive, and ſeem to be neither male nor female.

female. The second sort, called Drones, are the males, which are somewhat larger, have no sting, nor ever stir from the hive, but live upon the honey prepared by the others. The third sort is a much larger and longer-bodied Bee, of which there is often but one in a hive, at least but one in every swarm or colony of young Bees, who are from time to time detached from the hive in search of another habitation. This large Bee is what the antients called the King, from the respect they always saw paid to it by the other Bees; but being the female, the moderns more properly give it the title of Queen or Mother of the swarm.

While the hive is sufficient to contain the Bees without inconvenience, the society live peaceably together; but when their numbers are multiplied so that their habitation is too small, the young brood quit the place of their nativity, and fly in quest of a new settlement. The swarm that goes out consists of the common Bees, under the conduct of one female or queen; or if two queens come out of the same hive, then the body of common Bees divides into two parts, each following one female: both parties however, when they alight out of the air, usually settle near each other on a branch of a tree; and then those Bees which form the smallest swarm go off, one by one, to the other cluster, deserting the queen they followed, who is at length murdered by her subjects. The swarm being thus united and

hanging down from the tree, the countryman, who is always vigilant on theſe occaſions, provides for their accommodation a hive rubbed with balm, thyme, and other odoriferous herbs, into which he gently bruſhes them from the branch, and carries them to a ſtand prepared for that purpoſe. All this the Bees bear very patiently, and after they are a little compoſed, begin to think of forming themſelves convenient apartments in their new habitation.

When they ſet about this work, it is obſerved they divide themſelves into four bands, one of which is deſtined to the fields to provide materials for the ſtructure; the ſecond works upon theſe materials, and forms them into a rough ſketch of the dimenſions and partitions of the cells; the third band examines and adjuſts the angles, removes the ſuperfluous wax, poliſhes the work, and gives it its neceſſary perfection; and the fourth is employed in bringing proviſions to the labourers. M. Maraldi takes notice, that the Bees employed in poliſhing the combs work longer than thoſe that build them, becauſe poliſhing is not ſo laborious. They begin their work at the top of the hive, continuing it downwards to the bottom, and from one ſide to another; and to make it the more ſolid, they uſe a ſort of tempered wax, which is pretty much like glue. The form of the cells of the honey-comb is hexagonal, which figure, beſides what is common with a ſquare and equilateral triangle,

has

has the advantage of including a greater ſpace within the ſame ſurface *.

The expedition of the Bees in their labour is almoſt incredible; for, notwithſtanding the elegance and juſt proportion of the work, they are ſo indefatigable, that in one day's time they will finiſh a honey-comb a foot long and ſix inches broad, capable of receiving three thouſand Bees. When the cells are compleated, the queen takes poſſeſſion of thoſe ſhe likes beſt to depoſit her eggs in, and the reſt are left to be filled with honey. She lays one egg in each cell, and ſometimes more than a hundred in a day; but what is moſt remarkable, as ſome affirm, ſhe lays thoſe eggs which are to produce common Bees in cells of the common ſhape and ſize, thoſe that are to become drones or males in larger cells, and in two or three great cells of a circular form ſhe

* The beſt mathematician, as Dr. Derham obſerves, could not have choſen a more proper figure than the Bees do for ſuch a combination of apartments. Circular cells indeed would have been the moſt capacious; but this would by no means have been a convenient figure, becauſe much of the room would have been taken up by vacancies between the circles. It was therefore neceſſary to make uſe of ſome of the rectilinear figures, amongſt which the only proper ones were the triangle, the ſquare, and the hexagon; and the Bees, ſays Pappus Alexandrinus, wiſely choſe that figure which conſiſted of moſt angles, as ſuppoſing it the moſt capacious.

depoſits thoſe which are to be females like herſelf. Theſe eggs, having lain a ſhort time in the cells, are hatched into white maggots, and are fed with honey for ten or twelve days, after which the other Bees cloſe up the cells with a thin piece of wax; and under this covering they become gradually transformed into Bees, in the ſame manner as ſilk-worms are into butterflies. Having undergone this change, the young Bees pierce through their waxen doors, wipe off the humidity from their little wings, take their flight into the fields, rob the flowers of their ſweets, and are perfectly acquainted with every neceſſary circumſtance of their future conduct.

As to the males or drones, which are deſtined only to propagate their ſpecies, they live very comfortably for about three months after they are hatched; but when that time is over, and the females are impregnated, the common Bees either kill them or drive them from the hive as burdenſome to the community, and not a drone is to be found till the next ſeaſon.

The method in which the Bees collect their wax and honey deſerves to be a little explained. At the bottom of the flowers there are certain glands which contain more or leſs honey, that is, the moſt exalted particles of the ſugary juices of the plant. Theſe juices the Bee ſucks up with its proboſcis or trunk already mentioned, and draws it into its mouth; and when it has thus taken a ſufficient quantity into its ſtomach,

ſtomach, it returns to the hive, and diſcharges the honey into the common magazine. When the cells prepared to receive it are full, the Bees cloſe up ſome with wax till they have occaſion for the honey; the reſt they leave open, to which all the members of the ſociety reſort, and take their repaſt with a very inſtructive moderation *.

Naturaliſts have generally ſuppoſed, that the fine duſt of the apices of flowers, collected amongſt the hairs of the Bee, which nature ſeems to have cloathed it with for that purpoſe, was afterwards converted into wax; and ſome of the moderns, as well as the antients, have imagined wax to be the excrement of this laborious inſect: but the judicious Boerhaave takes it to be a juice iſſuing from the leaves of plants, and adhering to their ſurface, where it is inſpiſſated by the heat of the ſun, as may be ſeen

* It is an excellent obſervation of a modern author, that the hive is a ſchool to which numbers of people ought to be ſent: prudence, induſtry, benevolence, public-ſpiritedneſs, œconomy, neatneſs, and temperance, are all viſible among the Bees. Theſe little animals are actuated by a ſocial ſpirit, which forms them into a body politic, intimately united, and perfectly happy. They all labour for the general advantage; they are all ſubmiſſive to the laws and regulations of the community; having no particular intereſt, no diſtinction but thoſe which nature or the neceſſity of their young have introduced amongſt them. We never ſee them

ſeen in roſemary by the help of a microſcope. This the Bees collect with their fore-feet and jaws, and roll up into little balls, which they convey, one at a time, to the feet of their middle legs, and from thence to the middle joint of their hind legs, where there is a ſmall cavity, like a ſpoon, to receive the burden. When thoſe Bees who are employed in collecting the wax return to the hive, they are aſſiſted by their companions in diſcharging their load, who by little and little pick off the wax from their legs, and carry it to the common treaſure. With this they build their combs, obſerving a wonderful frugality, not the leaſt grain of it being waſted or neglected.

Almoſt every one knows the great and various uſes of wax and honey, the conſumption

diſſatisfied with their condition, or inclinable to abandon the hive in diſguſt, to find themſelves ſlaves or neceſſitous. On the contrary, they think themſelves in perfect freedom, and perfect affluence; and ſuch indeed is their real condition. They are free, becauſe they only depend on the laws; they are happy, becauſe the concurrence of their ſeveral labours inevitably produces an abundance, which contributes to the riches of each individual. Let us compare human ſocieties with this, and they will appear altogether monſtrous. Neceſſity, reaſon, and philoſophy, have eſtabliſhed them for the commendable purpoſes of mutual aid and benefit: but a ſpirit of ſelfiſhneſs deſtroys all; and one half of mankind, to load themſelves with ſuperfluities, leave the other deſtitute of common neceſſaries.

BIBLIOTHECA BODLEIANA

whereof,

whereof, throughout the ſeveral parts of Europe, is incredible; and if honey were more uſed than it is, inſtead of ſugar, it would be found of excellent ſervice. Being very penetrating and deterging, it is good in all obſtructions, eſpecially from viſcid and tough humours. It wonderfully promotes expectoration; nor is there any diſorder ariſing from phlegm, or the produce of a cold conſtitution, in which it is not ſerviceable. If eaten over night upon a toaſt, or diſſolved in any warm liquor, it greatly helps thoſe who are troubled with thick phlegm in a morning. But it is to be obſerved, that there is a peculiarity in ſome conſtitutions, which renders them incapable of bearing the leaſt quantity of honey, without gripes, vomitings, and great uneaſineſs. In ſurgery it is uſed to cleanſe foul ulcers, either by immediate application, or waſhing them with liquors in which it has been diſſolved.

Among the many curious plants to be found in European Turky, is the Tragacanth, which grows in ſeveral parts of the Levant, particularly on mount Ida in Candia, and is a genus of the Deadelphia Decandria claſs of Linnæus, with a papilionaceous flower; the fruit is a ſhort bilocular pod, of a roundiſh figure, and containing a few kidney-ſhaped ſeeds.

Gum-tragacanth, or, as ſome call it, gum-adragant, or gum-dragon, is the produce of this ſhrub, which grows to about four feet high, and has a firm and robuſt ſtem, with numerous branches,

branches. The gum is brought to us in long and ſlender pieces, of a flatted figure, more or leſs, and theſe not ſtrait, or rarely ſo; but commonly twiſted and contorted various ways, ſo as to reſemble worms. We ſometimes meet with it like the other vegetable exſudations, in roundiſh drops, but theſe are much more rare. It is moderately heavy, of a firm conſiſtence, and, properly ſpeaking, very tough rather than hard, and is extremely difficult to powder, unleſs firſt carefully dried, and the mortar and peſtle kept warm. Its natural colour is a pale whitiſh, and in the cleaneſt pieces it is ſomething tranſparent. It is often, however, met with tinged browniſh, and of other colours, and more opake. It has no ſmell, and very little taſte, but what it has is diſagreeable. Taken into the mouth, it does not grow clammy, and ſtick to the teeth, as the gum-arabic does, but melts into a kind of very ſoft mucilage. It diſſolves in water but ſlowly, and communicates its mucilaginous quality to a great quantity of that fluid. It is by no means ſoluble in oily or ſpirituous liquors, nor is it inflammable. It is brought to us from the iſland of Crete, and from ſeveral parts of Aſia. It is to be choſen in long twiſted pieces, of a whitiſh colour, very clear, and free from all other colours; the brown, and particularly the black, are wholly to be rejected.

Tragacanth has the ſame virtues with gum-arabic, but in a greater degree. It greatly inſpiſſates and obtunds the acrimony of the humours,

humours, and is therefore found of vaſt ſervice in inveterate coughs, and other diſorders of the breaſt, ariſing from an acrid phlegm, and in ſtranguries, heat of urine, and all other complaints of that kind. It is uſually given in the compound powder, called the ſpecies diatragacanthi frigidæ, rarely alone. It is alſo, by ſome, eſteemed a very great external remedy for wounds, and in this ſenſe made an ingredient in ſome ſympathetic powders, with vitriol and other things. It is by ſome recommended alone, in form of a powder or ſtrong mucilage, for cracks and chaps in the nipples of women: but it is found, by experience, to be a very troubleſome application in thoſe caſes, and to do more harm than good, as it dries by the heat of the part, and draws the lips of the wound farther aſunder than before.

The iſland of Candia likewiſe affords plenty of the Ciſtus Ladanifera, the Ledon of Dioſcorides, a ſhrub yielding an odoriferous ſort of gum, called Ladanum, which oozes out of the leaves like a fatty dew, in ſhining drops, as clear as terpentine. This ſhrub is full of branches, and riſes to the height of two or three feet, bearing a flower an inch and a half in diameter, conſiſting of five roſe-coloured leaves, marked with a yellow ſpeck in the middle. From the centre of theſe leaves ariſe a great many yellow threads or chives, which ſurround the piſtil; and when the flower is gone, the piſtil is changed into a fruit or pod, con-

containing abundance of ſmall angular ſeeds, of a red colour, and diſpoſed in five different veſſels. The chief branches of this ſhrub are about the thickneſs of one's little finger, and are divided into ſprigs bearing leaves that grow by couples, of a dark green, and waved at the edges. The gum iſſuing from the Ciſtus is gathered in hot calm weather, in the months of July and Auguſt, by bruſhing it off the leaves with a ſort of whip, compoſed of a great number of laſhes or ſtraps, to which the Ladanum ſticks when they are dragged over the ſhrub, and from whence it is afterwards ſcraped and made up into a maſs or cakes of different ſizes. Dioſcorides tells us, that in his time they uſed to comb off the Ladanum from the beards and thighs of the goats which fed upon the leaves of the Ciſtus; but it is now gathered in the manner abovementioned, as M. Tournefort relates, who ſaw the country people employed about it, and ſays the work is rather unpleaſant than laborious, as it muſt be done in the heat of the day, and when there is no wind ſtirring; and yet the pureſt Ladanum is not free from filth, becauſe of the duſt blown upon it in windy weather. Beſides this, to increaſe its weight, they have a trick of mixing it with a fine blackiſh ſand; which cheat is diſcovered by chewing it, or ſtraining it after it is diſſolved. This gum mollifies, digeſts, maturates, and attenuates; and externally applied is good againſt the tooth-ach, heartburn, hyſteric fits, and

and pains of the ſtomach. In dyſenteries and hoarſeneſs it is an excellent balſamic.

We have another gum obtained from a plant called Panax Herculea, a ſort of All-heal, which grows plentifully in Achaia, Bœotia, and other parts of Greece, and may be ſeen in the gardens of the curious. From inciſions made in the ſtem of this plant, eſpecially near the root, during the ſummer-months, a juice flows, which concretes ſpontaneouſly, and is called in the ſhops Opopanax. If good, it is externally of a yellow colour, but internally white, or ſomewhat inclining to yellow, of a bitter taſte, a ſtrong ſmell, and pinguious conſiſtence.

As to its virtues, it mollifies, digeſts, diſcuſſes flatulencies, and purges thick and viſcid phlegm from the brain, nerves, joints, and thorax. The roots are alſo ſaid, by thoſe who import them, to be effectual in all cold affections of the brain and nerves, diſorders of the breaſt, and violent pains of the ſtomach; for obſtructions of the viſcera, and diſeaſes of the womb, bladder, and kidneys; on which account they are of ſervice in inveterate pains of the head, vertigo, epilepſy, lethargy, convulſions, palſies, aſthma, jaundice, and dropſy. This is one of the celebrated Panacea's of the ancients, to which they attributed ſuch wonderful virtues.

We ought not here to omit taking notice of a very uſeful production of the vegetable kind, viz. the Cotton-Buſh, which is an annual plant, cultivated in Greece, and in ſeveral of the iſlands of the Archipelago, as well as in many parts of the Aſiatic Turky, the Eaſt-Indies, and other countries. This plant grows as high as a roſe buſh, has leaves like maple, and puts out yellow flowers, which leave behind them little pods, that increaſe as they ripen to the ſize of a walnut, and being opened by the heat of the ſun, diſcover a down of exceeding whiteneſs, which is the cotton. The down encompaſſes ſeveral little beans, which are the ſeeds of the plant, and are ſeparated from the down by a ſort of mill, which being worked by the motion of a wheel, the cotton falls on one ſide, and the ſeed on the other. There is alſo another kind of cotton-plant, called by botaniſts, Goſſipium Herbaceum, which creeps along the ground as the vine would do if unſupported; and the cotton of this is the moſt eſteemed. Cotton makes a conſiderable article in commerce, being ſpun and manufactured into ſtockings, waiſtcoats, quilts, tapeſtry, curtains, and various other conveniencies. Muſlins are made entirely of cotton, and it is frequently mixed with wool, ſilk, and flax in the compoſition of other ſtuffs. Abundance of cotton grows about Smyrna, from whence ten thouſand bales are annually exported, and as much at leaſt is ſpent in the manufactures of the country.

As

As to the medicinal virtues of cotton, the ſeeds of it are reckoned good in diſorders of the kidneys and liver, but prejudicial to the head and ſtomach. They are alſo eſteemed excellent for a cough, or difficulty of breathing, and are ſerviceable in the ſtone and dyſentery, for by their lenitive quality they obtund the acrid and exulcerating humours. The oil expreſſed from the ſeed removes ſpots of the ſkin, and cures running ſores of the head; the wool burnt and reduced to powder is ſometimes put into wounds, to ſtop the effuſion of blood *.

The Turkiſh dominions in Europe afford a variety of uſeful foſſils, and ſome mines of the richer metals. Near Siderocapſa, a town of Macedonia, lying on the north-eaſt of Salo-

* It is obſerved, that cotton applied to wounds, inſtead of linen, produces an inflammation. M. Leewenhoeck examining into the reaſon of this with a microſcope, found its fibres to have each two flat ſides; whence he concluded, that its minute parts have two acute angles, or edges, which being not only more thin and ſubtile than the globules, whereof the fleſhy filaments conſiſt, but alſo more firm and ſtiff, they hurt and wound the globules of the fleſh, and cut the new matter that approaches them; and that with the more eaſe, as this matter, not having attained the firmneſs and conſiſtence of fleſh, is the leſs able to reſiſt their attacks: whereas the linen ordinarily uſed in wounds, being compoſed of little round parts, very cloſe to each other, forms larger maſſes, and is thus incapable of injuring the fleſhy globules.

nichi, mines of gold were diſcovered in the time of Philip, the father of Alexander the Great, from whence the town was antiently called Chryſitis. Theſe mines are ſtill wrought, and Martiniere tells us the Grand Signior receives from them ten thouſand ducats every month.

Argentiere, formerly Cimolus, a little iſland in the Archipelago, takes its modern name from its mines of ſilver, which were once wrought; and M. Tournefort informs us, that the workhouſes and furnaces where they uſed to prepare the metal, are ſtill to be ſeen, but at preſent the inhabitants dare not meddle with that ſort of work without leave of the Turks, who would make it a pretence for loading them with heavy taxes.

Siphanto, another iſland of the Archipelago, was antiently famous for its mines of gold and ſilver; but the places where they were, are now ſcarce known to the inhabitants. The iſland, however, abounds with lead, according to M. Tournefort, who tells us, that, about the middle of the laſt century, ſome Jews came thither, by order of the Porte, to examine into the mines; but the natives, fearing they ſhould be forced to work them, bribed the captain of the galliot that brought over the Jews, to ſink his veſſel, which he accordingly did, by boring holes in it while the Jews were aboard, who all went to the bottom, with a cargo of ore, whilſt the captain ſaved himſelf in

in his long-boat. After this, ſome other Jews were ſent on the like errand, but met with no better ſucceſs; for the Siphantines gave a ſum of money to a French corſair, to cannonade and ſink the galliot when ſhe had got her lading; ſo that both Jews and Turks gave over their enterprize.

Divers parts of Greece, and ſeveral iſlands in the Archipelago, abound with excellent marble, though many of the quarries, ſo famous in antiquity, are now loſt or exhauſted. Our countryman, Mr. Wheler, mentions a Greek monaſtery, called Penteli, ſituated under a mountain of the ſame name, which he ſays is a perfect rock of white marble. Here he obſerved many curious grottos, lined with beautiful congelations, which are not uncommon in ſuch places; and at a little diſtance, he ſaw the quarries, from whence vaſt quantities of marble had been dug for the fineſt ſtructures in Athens; which made him no longer doubt but this was the mountain Pentelicus, ſo often mentioned by Pauſanias, on account of its marble. Almoſt every one knows how famous the iſland of Paros has ever been for its beautiful marble, which is more frequently taken notice of in the writings of the ancients, than any other kind, and was chiefly uſed for ſtatues by the moſt celebrated ſculptors of antiquity. The Parian marble is of a firm, compact, and cloſe texture, conſiderably heavy, and of a very elegant white, but generally with ſome admixture of a feint bluiſh caſt,

and frequently veined with blue ſtreaks of different breadth. It is extremely bright and glittering, and capable of the brighteſt poliſh of all the marble claſs; which, together with its not being very difficult to cut, has made it a favourite kind among our modern, as well as among the antient ſtatuaries. Being principally uſed by thoſe artiſts, we now know it under the name of Statuary-marble; and yet M. Tournefort affirms, that the beſt judges prefer the Italian to the Grecian marble, which gives falſe lights, and flies in little bits, if not cautiouſly managed, whereas that of Italy obeys the chiſſel, being of a much finer and cloſer grain.

To the iſland of Paros, we are indebted for one of the nobleſt monuments of antiquity in the world, viz. the Arundel marbles, which are now preſerved in the univerſity of Oxford, as was mentioned towards the beginning of this work *.

* See Vol. I. p. 187, where theſe famous marbles are mentioned; to which we may add, that the inſcriptions on them contain the moſt noted Greek epocha's, from the reign of Cecrops the founder of the Athenian monarchy, to Diognetes the magiſtrate; that is, for the ſpace of 1318 years. Hence we learn the time when the moſt famous cities of Greece were founded, when the greateſt men lived that were the ornaments of that country, and other particulars, which gave great light to the hiſtory of thoſe ages. Archbiſhop Uſher is of opinion, this chronicle was written 263 years before our Saviour.

The

The iſland of Milo is remarkable for its hot ſprings, and the iron, alum, and ſulphur with which it abounds. The ſulphur of Milo was eſteemed by the antients, being particularly commended by Pliny and Dioſcorides. M. Tournefort ſays, it is very beautiful, having a greeniſh ſhining caſt, and is found in lumps by digging up the ground, and in large veins in the quarries where they get their mill-ſtones. There are ſeveral mines of alum in the iſland, the entrance into which is narrow, and the vaults or chambers ſcarce high enough for a man to ſtand upright. Here the alum grows in a ſort of flakes about an inch thick, and as theſe are taken away, new ones in a ſhort time ſupply their places. But the greateſt curioſity this iſland affords, is the Plumoſe, or Feathered Alum, ſo called from its form, being an efflorescence of alum, compoſed of ſtrait parallel threads or fibres, reſembling the vanes of a feather *. The pieces of this alum, in the caverns

* This is the true Alumen Plumoſum of the antients, and what the Greeks called Schiſton, or Trichitis, from its ſplitting into a number of whitiſh hairs, or capillaments. It has been ſtrangely confounded, even by ſome who have profeſſedly written on drugs, with a ſpecies of the Lapis Amiantus; and this ſtone is at preſent known in the ſhops, under the name of Alumen Plumoſum, though it has neither the taſte, nor any one of the qualities or properties of alum. It is therefore happy for us, as Dr. Hill obſerves, that our phyſicians have forgot to preſcribe the Alumen Plu-

caverns, where they have reſt, and room enough to ſhoot, are found an inch and a half, or two inches in length, and as thick as one's finger; and are of the ſame kind, but larger, with the fibrous efflorescences found on the ſurface of Iriſh ſlate, and other alum-ores of our own country. Beſides the feathered-alum, the caverns of Milo, whoſe roofs, ſides, and floors are all of alum-ore, afford us a liquid alum, that is, a ſtrong ſolution of alum in water: for the vapours ſent up continually from the inner parts of the earth, are condenſed in theſe caverns into drops, which, as they fall from the roofs, and trickle down the ſides, waſh off and diſſolve the plumoſe efflorescences, and are collected in the cavities of the floor, in little puddles, which are ſometimes ſo highly ſaturated with this ſalt, as to be white and milky, and ſometimes leſs ſated, and clear as common water. In both caſes, however, the water contains a great quantity of alum in a fluid ſtate; and this is undoubtedly the origin of what ſome have ſuppoſed to be a native liquid alum. This ſolution is much more acrid, than that of the common alum; and M. Tournefort tells us, that when the natives of Milo are troubled with the itch, they go and

moſum, ſince the apothecaries would certainly uſe the Amiantus inſtead of it; and how improper the latter muſt be for internal uſe, may be judged from its effects, when applied externally, its Spiculæ making their way into, and lodging themſelves in the ſkin, and occaſioning ſwellings, with the moſt violent and intolerable itching.

ſweat

ſweat in ſome of their warm grotto's, foment their ſkin with this aluminous liquor, and then waſh themſelves in the ſea, which generally effects a cure.

The ſame ingenious author accounts for the formation of alum and ſulphur in the iſland of Milo, in the following manner. He obſerves, that the iſland is almoſt entirely a hollow rock, ſpungy, and ſoaked, as it were, with the ſalt water of the ſea, which enters into a multitude of openings on the coaſt, and is thence conveyed into the minuteſt cavities. Here he ſuppoſes, the ſea-ſalt undergoes a ſort of chemical proceſs, the ſubterraneous fires, which are continually burning in this iſland, cauſing an acid ſpirit to ſeparate from the ſalt, not unlike that we draw from ſea-ſalt by common fire. This acid gradually penetrating the hardeſt rocks, diſſolves them, incorporates with them, and is converted into alum; in like manner as we ſee ſpirit of ſalt, when poured upon common ſtones or chalk, produces aluminous concretions. The ſame acid ſpirit, mixed with the bituminous matter that pervades the veins of the earth, occaſions the formation of ſulphur; for it is well known that ſulphur is a fat ſubſtance fixed by an acid ſpirit; and the ſea-water contains oily, as well as ſaline particles, both which are ſtrained from it by the ſingular ſtructure of the interior parts of the iſland.

Emery, according to M. Tourneſort, is found in great plenty in the iſland of Naxia, where

where, he ſays, they turn it up as they plough the ground, and ſell a quintal of it for a crown, their quintal being a hundred and forty pounds. This mineral is extremely hard and very heavy, and the conſumption is conſiderable amongſt armourers, cutlers, ſmiths, glaziers, lapidaries, maſons, and other artificers, being uſed in poliſhing and burniſhing iron and ſteel works, and in cutting glaſs, marble, and precious ſtones. Dr. Hill takes it to be nothing but an iron-ore, and to have a near relation to the magnet; neither of them, though uſually ſuppoſed diſtinct natural bodies, being properly ſo, any more than any other of the ores of metals. It is found in maſſes of no determinate ſhape or ſize, and is uſually of a duſky browniſh red on the ſurface, but when broken, is of a bright iron-grey, though not without ſome tinge of redneſs, and is ſpangled all over with ſhining ſpecks, which are ſmall flakes of talc highly impregnated with iron. Sometimes it is very red, and contains veins of gold; but this is rarely to be met with. The ſort that is commonly uſed is found in the iſland of Guernſey, Tuſcany, and many parts of Germany.

The iſland of Argentiere, formerly Cimolus, abounds with a heavy, crumbly, whitiſh kind of earth, or marle, the Terra Cimolia of the antients. It is alſo found in other iſlands of the Archipelago, and generally lies either on the ſurface, or a little below it, being moderately moiſt, but not at all tough or viſcid. It

is

is eaſily cut through with the ſpade, which leaves it rough and uneven, and often breaks it into rude irregular pieces. When dried, it becomes of a pure bright white, and of a cloſer texture. It is very ſoft to the touch, is eaſily broken between the fingers, adheres firmly to the tongue, and melts readily in the mouth, but leaves a conſiderable grittineſs between the teeth. This marle, being fattiſh and ſoapy, is uſed by the inhabitants of the iſland in waſhing of linen; and Pliny mentions its being uſed by the antients in cleaning of cloaths. They likewiſe uſed it in medicine, but it has little ſhare in the modern practice.

What we call Cimolia Alba, is the white tobacco-pipe clay, from which that of the antients is eaſily diſtinguiſhed by its want of tenacity, and its alkaline quality; and to our Fuller's-earth we have given the name of Cimolia Purpuraſcens, whereas the antient purple Cimolia was in all probability the Steatites, or Soap-rock, as we commonly call it, which is a hard white clay, with veins of purple, not only found in the iſlands of the Archipelago, but plentifully in many parts of Cornwall and Devonſhire *.

The

* This, ſays Dr. Hill, is, of all the Engliſh earths, the moſt worthy of making trials of for imitating the fine porcelain ware of China. Dr. Woodward much recommends it on this account, and repeated trials have been made of it, ſome of them very lately, in all which it has afforded the fineſt

The Lemnian earth, ſo called from its being dug in the iſland of Lemnos, deſerves to be mentioned on account of the great reputation it has had in all ages for its medicinal virtues. There are three ſorts of this earth, viz. white, yellow, and red, of which the laſt is moſt eſteemed. It is a heavy, cloſe, compact earth, of a regular texture, and pale red colour; of a ſmooth and even ſurface, but not gloſſy; melts ſlowly in the mouth, and has an aſtringent taſte, but leaves ſome grittineſs between the teeth; does not ſtain the hands, nor break readily between the fingers. As this earth is found no where but in Lemnos, that we know of, ſo the true medicinal red ſort is only dug out of one pit, in which it conſtitutes the lower ſtratum, lying underneath the yellow. This pit is opened only once a year, and that with great ſolemnity, the Greek prieſts rehearſing ſome forms of prayer, at which all the conſiderable inhabitants of the iſland, both Greeks and Turks, are preſent. At that time they take out as much as they think ſufficient for the year's demand, the greateſt part of which is ſent to Conſtantinople, to the Grand Signior, with whoſe ſeal it is marked; and the reſt is ſold to merchants upon the ſpot, partly ſealed, and partly unſealed; but thoſe who buy it rough, generally get it ſealed, before they offer it to ſale. That ſealed in the iſland has

fineſt earthen ware ever made with us, and promiſes fair to equal, with right management, any in the world.

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uſually ſome Arabic characters upon it, and on the other, we often find a creſcent and three ſtars, the inſcription Terra Lemnia, and under it two palm branches: but notwithſtanding this and other earths are generally imported to us ſealed, they are liable to many adulterations, and none of them are more ſo than the Lemnian, which is ſo often counterfeited and ſophiſticated, both here and by the Turks themſelves, that few people, except thoſe who have ſeen it dug out of the pit, are able to diſcover the impoſture.

This earth yields a ſmall quantity of volatile urinous ſalt, of another not much different from ſea-ſalt, and of a bituminous oil: ſo that it is not a mere dead earth, endued with no other quality but that of an abſorbent, as ſome of the moderns have imagined. It is good in dyſenteries, diarrhœas, and hæmorrhages; is an admirable diaphoretic, and uſeful in malignant fevers.

There is another kind of earth, called Turky earth, which is ſometimes ſold inſtead of the Lemnian, but it is not of ſo compact a texture, though it is conſiderably heavy. It breaks eaſily between the fingers, and is reddiſh on the ſurface, but more of an aſh-colour within. Great plenty of it is dug in the neighbourhood of Adrianople, and it is uſed by the Turks as a ſudorific and aſtringent, and is famous among them in peſtilential diſeaſes.

SECT.

MOUNTAINS, RIVERS, CAVERNS, VOLCANO's, NEW ISLANDS, *and* REMARKABLE TIDES.

AMONG the mountains of theſe countries, the moſt famous for height, is Mount Athos, ſituated in Macedonia, on a peninſula ſouth of the gulph of Conteſſa. Pliny and Solinus aſſert, that the evening ſhadow of this mountain, reaches to the market-place of Myrina, in the iſland of Lemnos, which is diſtant eighty-ſix thouſand paces; and Pomponius Mela obſerves, that it reaches above the clouds. There are a great many monaſteries on this mountain, inhabited by Greek monks, whence it is commonly called Monte Santo, or the Holy Mountain.

A chain of mountains, called Chimera, which divides Epirus from Albania, was alſo famous among the antients for its height, which is ſuch, that the tops of ſome of them were ſaid to have been frequently rent by thunder: theſe mountains were alſo called Acroceraunia Juga, and Ceraunici Montes. There is another chain of mountains, which ſeparates Epirus from Theſſaly, and is now called Mezzovo, which was the celebrated Pindus of the antients, and of which, Mounts Parnaſſus and Helicon were a part. Mount Parnaſſus, which was ſacred to

to Apollo and the Muſes, terminates at the top, in ſeveral high cliffs, or points; and below theſe cliffs, is a fountain, with a very plentiful ſource of water, which, by the marble ſteps deſcending to it, and the niches made in the rock for ſtatues above it, is ſuppoſed to be the fountain Caſtalia, of which the Pythian propheteſs, and the poets, who pretended to inſpiration, uſed to drink, and where they went to bathe themſelves. Upon Mount Helicon, which was alſo ſacred to Apollo and the Muſes, are the famous fountains of Hippocrena, Pegaſus, and Agonipa, together with the tomb of Orpheus.

Mount Olympus, now called Lecha, is a ridge of mountains, rather than one ſingle hill, and ſtands to the north of Lariſſa, on the borders of Macedonia and Theſſaly. Olympus is an exceeding high mountain, on which account, it was thought to be the reſidence of the gods, and heaven was called by its name. Mount Oſſa, now called Monte de Caſſowo, lies ſouth of mount Olympus, as mount Pelion does to the eaſt of it. Theſe three mountains were famous in the mythology of the antients; the poets having feigned, that the giants, intending to take heaven by ſcalade, raiſed mount Oſſa upon mount Pelion, and mount Olympus upon the top of both. Between Olympus and Oſſa, along the banks of the river Peneus, or Salambria, lie the fruitful and beautiful vallies of Tempe, ſo famous in antiquity.

There are ſeveral mountains and rivers in Peloponneſus, or Morea, which were celebrated by the antient poets: among theſe, the mountain Cyllene, in Arcadia, is the higheſt, on the top of which ſtood a temple, dedicated to Mercury, whom Maia brought forth on this mountain. Mount Mænalus, ſituated alſo in Arcadia, had its name from Mænalus, the ſon of Lycaon, and was conſecrated to the god Pan. Mount Nonacris, in Arcadia, is ſaid by Pauſanias to be the higheſt mountain he ever ſaw; and Vitruvius aſſerts, that a ſtream iſſues from it, called Styx, the water of which is ſo cold, that no veſſel of ſilver, braſs, or iron, can contain it; but that it filtrates through them, and can only be kept in a veſſel made of a mule's hoof: theſe waters were reckoned deadly, on account of their exceſſive coldneſs, which occaſioned the fable of the poets, that it was one of the rivers of hell.

The waters of the river Alpheus, in the Morea, were famous among the antient Greeks, for taking away ſpots and blemiſhes in the ſkin; and the poets aſcribe a miraculous courſe to this river, by ſuppoſing that it runs through the Ionian ſea, till it mixes with the waters of the fountain of Arethuſa, in Sicily; becauſe it is in ſeveral places ſwallowed up into the earth, whence it iſſues again, with a larger ſtream. The river Eurotas, which riſes near the ſpring of the Alpheus, loſes itſelf alſo under ground, but riſes again near Miſitra.

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Near the city of Candia, in the iſland of the ſame name, is mount Ida, ſo often celebrated in the writings of the antients; though it exhibits no other proſpect than that of a wild, barren, huge mountain, full of lakes and quagmires, and generally covered with ſnow.

In the iſland of Antiparos, in the Archipelago there is a cave, or grotto, which M. Tournefort, who viewed it in the year 1700, repreſents as one of the greateſt wonders in nature. The deſcent into this grotto is very difficult and dangerous, being for the moſt part down rocks, and frightful precipices, by means of ropes and ladders, and the aſſiſtance of guides, who attend with torches. From the firſt entrance into the cavern, to the bottom of the grotto, is reckoned a hundred and fifty fathoms, and the grotto itſelf is about forty fathoms high, and fifty broad. The roof, which is in form of an arch, is embelliſhed with variety of natural fret-work, from whence hang reſemblances of bunches of grapes, feſtoons, and lances of a ſurpriſing length. All round the grotto, are formed ſeveral little cloſets or cabinets, among which there is one particularly diſtinguiſhable, the productions that form it, ſays M. Tournefort, ſo exactly reſembling the roots, ſtems, and heads of cauliflowers, that one would think nature intended thereby to ſhew us how ſhe operates in the vegetation of ſtones *. Theſe figures are all of

* That ſtones vegetate, or grow in the manner of plants, ſeems to have been an ancient

white marble, tranſparent in ſmall pieces, and, when ſtruck, ſound like copper.

Here are likewiſe three or four columns of the ſame ſtone, planted like trunks of trees on the top of a little rock, one of which is ſix feet eight inches high, and one foot in diameter, and on the ſame rock, are ſeveral other budding pillars, reſembling the ſtumps of horns. Theſe ſtems of marble, adds our author, muſt certainly vegetate, for not a drop of water falls into the place; and if it did, we cannot conceive how a few drops, falling from ſuch a height, as the top of this grotto, ſhould form cylindrical pieces, and always of the ſame regularity.

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and forgotten hypotheſis, but revived by M. Tournefort, who, at his return from the Levant, propoſed his theory to the Royal Academy of Sciences at Paris, which he ſupported by a variety of arguments and obſervations. He took notice, in ſurveying the labyrinth of Crete, that ſeveral people had cut their names in the rock, and that the letters, inſtead of being hollow, as they muſt have been at firſt, being cut with the point of a knife, were become prominent, and ſtood out from the ſurface of the ſtone, like ſo many baſſo-relievo's. Hence he inferred, that the nutritious juice of the ſtone, being extravaſated, had gradually filled up the cavities of the letters, and formed a ſort of calloſity, like thoſe at the extremities of the fibres of broken bones, or on the bark of trees that have been cut with a knife, or graver: and being confirmed

At the farther end of the grotto, appears a pyramid ſtill more ſurpriſing, which has been called the Altar, ever ſince the year 1673, when the marquis de Nointel, the French ambaſſador to the Grand Seignior, cauſed maſs to be celebrated in this cavern. It ſtands by itſelf, is about eight yards high, and conſiſts of many large bunches, reſembling cauliflowers, and all of a dazzling whiteneſs, like the reſt of the grotto. This pyramid, M. Tournefort thinks, is the fineſt marble-plant in the world; for he thinks it impoſſible, that it ſhould be formed by the droppings of water, to which the congelations in grotto's are uſually attributed †; and there-

firmed in his opinion, by ſimilar calloſities formed on ſeveral other ſtones, which had re-united after they had been broken, he made no doubt of aſcribing this effect to vegetation. But this is not all: the ſame gentleman thinks it probable, that ſtones not only grow, but are generated like plants, having their reſpective ſeeds, which, he ſuppoſes, are a kind of duſt that falls from them, while they are alive, or continue to vegetate; at leaſt there are abundance of ſtones, whoſe generation is otherwiſe inconceivable. This duſt may be compared to the ſeeds of ſeveral plants, as thoſe of fern, moſſes, muſhrooms, &c. which were always ſuppoſed deſtitute of ſeed, till it was diſcovered in ſome of them, by the aſſiſtance of a microſcope, which leaves no room to doubt, but the reſt have it likewiſe.

† What M. Tournefort here calls marble, and ſuppoſes it to vegetate, is a kind of ſpar, accord-

therefore it is more probable that theſe productions, as well as thoſe which hang down from the roof like icicles, are owing to a principle of vegetation.

In order to go round this pyramid, one muſt paſs under a great maſs of congelations, the back part of which is hollow like the roof of an oven. The entrance into it is low; but the ſides, which are whiter than alabaſter, are ſo figured as to appear like tapeſtry of great beauty. From the top of the roof, juſt over the pyramid, hang feſtoons of an extraordinary length, which form, as it were, the attic of the altar. At the foot of the altar, are two half-columns, the tops whereof M. de Nointel cauſed to be broken off, that they might ſerve as a table in the celebration of the maſs; the memory of which tranſaction is perpetuated by an inſcription, carved by his order, on the baſis of the pyramid.

ing to Dr. Hill, who deſcribes it under the name of hard white Stalactagnium, of which very various and beautiful figures are formed in deep caverns, by the accidental courſe and dropping of water; and ſuch combinations and protuberances, he ſays, are what coat over the famous grotto's of the iſlands in the Archipelago, and the caverns of the Hartz foreſt in Germany, which people of fertile imaginations have ſuppoſed to repreſent groves, rivers, trees, plants, buildings, and the forms of various animals.

In the iſland of Candia, there is a ſubterranean maze, or labyrinth †, which pervades the whole inſide of a hill at the foot of mount Ida, three miles from the ruins of Gortyna. The entrance of this labyrinth is ſeven or eight paces broad, but ſo low, that a man cannot paſs it without ſtooping. The bottom of it is very rough and uneven, but the roof is flat, being formed of beds of ſtone, lying horizontally one upon another. Proceeding forwards through a ſloping cavern, we ſoon meet with innumerable turnings and windings, ſo irregular and intricate, that if a perſon happens to ſtrike into any of them, out of the main path, or alley, he is in great danger of being bewildered and loſt. To prevent this, ſtrangers ſeldom deviate to the right or left, but keep along the principal alley; and to find the ſame way back again the more eaſily, they ſcatter ſtraw on the ground, ſtick up bits of paper at every turning, or take ſome other precaution of that nature. The chief paſſage is about ſeven feet high, and the greateſt part of it is wide enough for three or four perſons to walk a-breaſt; but in ſome places a man muſt ſtoop a little, and in one part, he is obliged to creep upon

† The reader muſt not imagine that this is the famous laybrinth built by Dædalus, for Minos, King of Crete, which appears from antique medals, to have been at Gnoſſus, at that time the capital of the iſland, but now an inconſiderable village. Diodorus Siculus and Pliny tell us, there was not in their days the leaſt footſteps of that labyrinth remaining.

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his hands and knees to get along. It is near a mile from the enterance, to the end of the labyrinth, where the grand walk divides itſelf into two or three branches, and terminates in circular rooms, cut out of the rock, in which ſtrangers reſt themſelves.

Belonius, and ſome other authors, have imagined, that this wonderful labyrinth was originally a quarry, out of which ſtones were dug, for the building of Gnoſſus and Gortyna; but M. Tournefort, who thoroughly conſidered the matter, gives ſeveral ſtrong reaſons againſt ſuch an hypotheſis. He thinks it much more probable, that it was at firſt a natural cavity, which ſome perſons had the curioſity to enlarge, by widening the paſſages, and taking down ſome ſtrata of ſtone, to heighten the roof; for the Cretans, he obſerves, were a polite people, devoted to arts as well as arms, and took delight in perfecting the rude ſketches of nature. There are ſeveral other natural openings in the neighbouring mountains, and abundance of caverns in the rocks throughout the iſland, which ſeem to confirm this conjecture.

Not far from the iſland of Santorin, or Santerini, in the Archipelago, a new iſland roſe up from the bottom of the ſea, towards the beginning of the preſent century. This, however, is not the firſt prodigy of that kind which has appeared near Santerini; for the Great and Little Burnt Iſland, as they are called, were both

both raiſed out of the ſea in the ſame manner, the firſt about two hundred years before the birth of our Saviour, the latter, in the year 1573; and Aſproneſi, or the White Iſland, which is a little without the bay of Santerini, emerged in the time of Veſpaſian. All this is occaſioned by violent earthquakes, and ſubterraneous fires *, whoſe dreadful effects are ſufficiently known in ſeveral parts of the world; of which they had an inſtance near Santerini, in the year 1650, when the ſhocks of an earthquake were accompanied with a roaring noiſe under

* From the ſame cauſes we imagine, have proceeded thoſe ſhowers of aſhes, which have been obſerved to fall in the Archipelago and the Mediterranean; for ſeveral extraordinary phænomena of this kind, which have been looked upon as preternatural and ominous accidents, have, upon ſtrict enquiry, been found owing to natural cauſes. Thus a bloody rain was thought to have fallen in France, which ſo frightened the country people, that they left their work in the fields; but M. Peireſc examining narrowly into the matter, found it was only red drops, coming from a ſort of butterfly, which then flew about in great numbers. During a ſcarcity in Sileſia, a rumour was ſpread of its raining millet-ſeed; but upon examination, it proved to be the ſeed of the ivy-leaved ſpeedwell, or ſmall henbit, which grew there in great abundance. So likewiſe, about Warminſter, in Wilts, it was reported to have rained wheat, but Mr. Cole found it to be only ivy-berries blown thither in a conſiderable quantity, by a tempeſt; and this agrees with Dr. Merret's obſervation, that the pretended

under ground, ſulphureous exhalations, an intolerable ſtench, and a black ſmoke, which roſe out of the ſea mixed with flames to a conſiderable height. The ſea was then toſſed backwards and forwards in ſuch a manner, that it overflowed and deſtroyed thirty thouſand perches of land in Santerini, and the air was ſo infected with exhalations from the fire, that twenty-five perſons, and a great many beaſts, were ſtifled. At length, when the force of the fire and earthquake had raiſed up a maſs of earth and ſtones, within eight or ten fathoms of the ſurface of the ſea, a vent being opened on a ſudden, the water ruſhed in like

tended ſhowers of wheat, are nothing but ivy-berries ſwallowed and voided again by ſtarlings and other birds. Some aſſert the raining of young frogs, ſmall fiſhes, &c. which Dr. Derham ſuppoſes may be tranſported by tempeſtuous winds, though they may have ſome other conveyance, eſpecially conſidering to what diſtance, and in what quantities, the ſea-water was carried in the great ſtorm in 1703, of which he had the following accounts from a friend in Suſſex: that a phyſician travelling ſoon after the ſtorm, about twenty miles from the ſea, plucked ſome twigs from the hedges, and chewing them, found them to be ſalt: that the graſs of the downs about Lewes, was ſo ſalt, that the ſheep would not feed till compelled by hunger: and that a miller, with his man, attempting to ſecure his mill, which was three miles diſtant from the ſea, were ſo waſhed by flaſhes of ſea-water, like the breakings of waves againſt the rocks, that they were almoſt ſtrangled with it, and forced to give over their attempt.

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a torrent, and extinguiſhed the fire, and thereby prevented the appearance of another iſland. Hiſtory affords us ſeveral other inſtances of the ſurprizing effects of theſe concuſſions of the earth, near Santerini, and particularly M. Thevenot relates, that about the year 1638, a prodigious quantity of pumice-ſtones was caſt up from the bottom of the ſea, with ſuch noiſe and roaring, as reſembled the diſcharge of artillery; inſomuch that the inhabitants of Scio, which is above a hundred miles diſtant, imagined the Venetian and Turkiſh fleets were engaged. The air was likewiſe ſo filled with noxious exhalations, that many people died in Santerini, and the ſilver in men's pockets or cheſts, was tarniſhed, even at the diſtance of Scio and Smyrna. But to come to the account of the laſt new iſland that appeared in the bay of Santerini, as we have it from F. Goree, who was an eye-witneſs of its formation.

On the 23d of May, 1707, after an earthquake that happened the night before, a new iſland was diſcovered early in the morning by ſome ſeamen, who not being able to diſtinguiſh what it was, and taking it for ſome wreck brought thither in the night-time, rowed immediately towards it; but finding a heap of rocks and earth, inſtead of a floating wreck, they haſtened back again, and ſpread the report over Santerini. How great ſoever the apprehenſions of the inhabitants were at the firſt ſight of this phænomenon, their ſurprize abated in a few days; and ſeeing no appear-

pearance of fire and ſmoke, ſome of them ventured to go aſhore upon the new iſland. Their curioſity led them from one rock to another, where they found a ſort of white ſtone that cut like bread, and very much reſembled it in form, colour, and conſiſtence. They alſo found great numbers of oyſters ſticking to the rocks, but whilſt they were employed in gathering them, they perceived the iſland move and ſhake under their feet, upon which they retired to their boats with precipitation. With theſe motions and tremblings, the iſland every day increaſed, not only in height, but alſo in length and breadth; though now and then it happened, that whilſt it was raiſed and extended on one ſide, it ſunk and diminiſhed on the other. F. Goree obſerved a rock riſe out of the ſea, about forty or fifty paces from the iſland, which continued four days together, when it ſunk again, and appeared no more; but ſeveral others have appeared and diſappeared alternately, which at laſt remained fixed and unmoved. During this time, the colour of the ſurrounding ſea was changed, being at firſt of a light green, then reddiſh, and afterwards of a pale yellow, accompanied with a noiſome ſtench, which ſpread itſelf over great part of Santerini.

The ſmoke appeared firſt on the 16th of July, not indeed from the iſland itſelf, but from a ridge of black ſtones, which ſuddenly roſe up about ſixty paces from it, where the depth of the ſea was before unfathomable. Thus for

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ſome time, there were two ſeparate iſlands, whereof one was called the White, and the other the Black Iſland, by reaſon of their different colour; but they were not long before they united, and that in ſuch a manner, that theſe black rocks became the centre of the whole iſland. The ſmoke iſſuing from them was very thick, and of a whitiſh colour, like that of a lime-kiln; which being driven by the wind towards Santerini, it penetrated the houſes of the inhabitants, but without doing much harm, the ſmell not being then very offenſive.

In the night, between the 19th and 20th of July, flames were obſerved to iſſue with the ſmoke, to the great terror of the inhabitants of Santerini, eſpecially thoſe of the caſtle of Scaro, who were not above half a league diſtant from the burning iſland. This iſland now increaſed very faſt, large rocks daily ſpringing up, which added ſometimes to its length, ſometimes to its breadth, inſomuch that the additions from time to time might eaſily be perceived. The ſmoke alſo increaſed very much, and there being no wind ſtirring, it aſcended ſo high, as to be ſeen at Candia, Naxos, and other diſtant iſlands. During the night, it appeared like a column of fire, fifteen or twenty feet high; and the ſea at that time was covered with a ſcurf or froth, in ſome places reddiſh, and in others yellowiſh, from whence proceeded ſuch a ſtench over the whole iſland of Santerini, that they were o-

bliged to burn perfumes in their houſes, and to make fires in the ſtreets, to prevent infection. This indeed did not laſt above a day or two, the froth being diſperſed by a ſtrong gale of wind; but another evil quickly followed, for the wind drove the ſmoke upon moſt of the vineyards of Santerini, whereby the grapes in one night were parched up and deſtroyed. It was alſo obſerved, that the ſmoke ſullied plate and copper, and cauſed violent head-achs, attended with reachings.

The 31ſt of July, the ſea was perceived to ſmoke and bubble near the iſland in two different places, where the water formed a perfect circle, and looked like oil, when ſet upon the fire. This laſted for above a month, during which time, a great many fiſh were found dead on the ſhore. The following night was heard a dull hollow noiſe, like the diſtant report of ſeveral cannons; which was immediately followed by flames of fire ſhooting up from the furnace, to a great height in the air, where they ſuddenly diſappeared. The next day the ſame hollow ſound was heard ſeveral times, and ſucceeded by a blackiſh ſmoke, which, notwithſtanding a pretty freſh gale, roſe up in the form of a column, to a prodigious height; and this in the night, would probably have appeared as if it were all on fire.

On the 7th of Auguſt, the noiſe was different, reſembling that of large ſtones, thrown all together into a deep well, and the extremities

tremities of the iſland ſeemed to be in great commotion. This noiſe, after it had laſted ſome days, was ſucceeded by another much louder, which ſo nearly reſembled thunder, as hardly to be diſtinguiſhed from three or four real claps, that happened about the ſame time. On the 21ſt, the fire and ſmoke were conſiderably diminiſhed, but the next morning they broke out with greater fury than before. The ſmoke was very red and thick, and the heat was ſo intenſe, that all round the iſland the ſea ſmoaked and bubbled up in a ſurpriſing manner. At night, F. Goree, viewing with a teleſcope, the large furnace upon the higheſt part of the iſland, diſcovered ſixty ſmaller openings, or funnels, all which emitted a very bright flame; and he imagined there might be as many more on the other ſide of the great volcano.

The 23d of Auguſt, in the morning, our author obſerved the iſland was much higher than the day before, and that its breadth was increaſed by a chain of rocks, ſprung up in the night time, almoſt fifty feet above water. The ſea was alſo covered again with the reddiſh froth before mentioned, which always appeared when the iſland received any conſiderable additions, and occaſioned an intolerable ſtench, till it was diſperſed by the wind, and the motion of the waves.

The 5th of September the fire opened itſelf another vent at the extremity of the Black

Iſland, from whence it iſſued for ſeveral days; during which time there came but little out of the large furnace: and from this new paſſage it was ſurpriſing to ſee the fire dart up three ſeveral times to a vaſt height, reſembling ſo many ſky-rockets of a glowing lively red. The following night the ſubterraneous thunder made a terrible noiſe, and immediately afterwards a thouſand ſheaves of fire, as it were, flew up into the air, where breaking and diſperſing, they fell like a ſhower of ſtars upon the iſland, which appeared all in a blaze, preſenting to the aſtoniſhed ſpectator at once a moſt dreadful and beautiful illumination. To theſe natural fireworks ſucceeded a kind of meteor, which hung for ſome time over the caſtle of Scaro, like a fiery ſword, and increaſed the conſternation of the inhabitants.

On the 9th of September the White and Black Iſlands united, after which the weſtern end of the iſland daily increaſed. There were now only four openings that emitted flames, which came out with great impetuoſity, ſometimes attended with a noiſe like a large organ-pipe, and ſometimes like the howling of wild beaſts. On the 12th the ſubterraneous noiſe was very much augmented, having never been ſo dreadful nor ſo frequent as that day and the following. The burſts of it, like a general diſcharge of the artillery of an army, were repeated ten or twelve times in four and twenty hours, and immediately after each clap the large furnace threw up huge red-hot ſtones, which

which fell into the ſea at a great diſtance. Theſe claps were always followed by a thick ſmoke, which ſpread clouds of aſhes over the ſea and the neighbouring iſlands.

The 18th of September an earthquake was felt at Santerini, which did no great damage, but conſiderably enlarged the burning iſland, and gave vent to the fire and ſmoke in ſeveral new places. The claps were alſo more terrible than ever, and ſo violent that one would have thought every houſe in Scaro muſt have been ſhaken to the ground: and in the midſt of a thick ſmoke, which appeared like a mountain, one might ſee and hear large pieces of rock thrown up with as much noiſe and force as bullets from the mouth of a cannon, and afterwards fall down upon the iſland, or into the ſea. One of the ſmall neighbouring iſlands was ſeveral times covered with theſe fiery ſtones, which being thinly cruſted over with ſulphur, gave a very bright light, and continued burning till that was conſumed.

On the 21ſt of the ſame month, after a dreadful clap of ſubterraneous thunder, very great lightnings enſued; and at the ſame inſtant the new iſland was ſo violently ſhaken, that part of the large furnace came tumbling down, and huge burning rocks were thrown to the diſtance of two miles or upwards. This ſeemed to be the laſt effort of the volcano, and to have exhauſted the combuſtible matter, eſpecially as all was quiet for ſeveral days after: but on

the 25th the fire broke out again with ſtill greater fury; and amongſt the claps there was one ſo terrible, that the churches of Santerini were preſently filled with crowds of people, expecting every moment would be their laſt, and the caſtle of Scaro ſuffered ſuch a ſhock, that the doors and windows of the houſes flew open. Thus the volcano continued to rage during the remaining part of the year, and the month of January 1708; the large furnace, without one day's intermiſſion, throwing out ſtones and flames, at leaſt once or twice, but oftner five or ſix times a day.

The 10th of February, in the morning, a pretty ſtrong earthquake was felt at Santerini, which the inhabitants looked upon as a prelude to greater commotions in the burning iſland. Nor were they deceived in their expectation; for ſoon after the fire and ſmoke iſſued in prodigious quantities, the claps like thunder were redoubled, and nothing appeared but horror and confuſion. Rocks of amazing bulk were raiſed up to a great height above the water, and the ſea raged and boiled to ſuch a degree, that it occaſioned a general conſternation. The ſubterraneous bellowings were heard without intermiſſion, and ſometimes in leſs than a quarter of an hour there were ſix or ſeven eruptions from the large furnace. The noiſe of the repeated claps, the quantity of huge ſtones that flew about on every ſide, the houſes tottering to their very foundations, and the fire which now appeared in open day, ſurpaſſed all

that

that had hitherto happened, and formed a ſcene aſtoniſhing beyond deſcription.

The 15th of April was remarkable for the numbef and violence of the bellowings and eruptions, by one of which near a hundred large ſtones were thrown up all together into the air, and fell again into the ſea at about two miles diſtance. From this time to the 23d of May, the anniverſary of the birth of the new iſland, things continued much in the ſame ſtate, but afterwards the fire and ſmoke ſubſided by degrees, and the ſubterraneous thunders grew leſs terrible.

On the 15th of July our author, accompanied by the Latin Biſhop of Santerini, and ſome other eccleſiaſtics, hired a boat to take a near view of the iſland, and to land upon it, if they found it practicable. They made directly towards it on that ſide where the ſea did not bubble, but where it ſmoked very much. Being got into this vapour, they perceived a cloſe ſuffocating heat, and found the water very hot; whereupon they directed their courſe towards that part of the iſland which was fartheſt diſtant from the large furnace. The fires, which ſtill continued to burn, and the boiling of the ſea, obliged them to take a great compaſs, and yet they felt the air about them very hot and ſultry. Having coaſted round the iſland, and ſurveyed it carefully from an adjacent one, they judged it to be two hundred feet above the ſea, about a mile broad,

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and five miles in circumference: but not being thoroughly ſatisfied with this view of it, they reſolved to attempt once more to land, and accordingly rowed towards that part of the iſland where no fire or ſmoke had been perceived: but when they had got within a hundred yards of the place, the great furnace diſcharged itſelf with its uſual fury, and the wind blew upon them a thick ſmoke and a ſhower of aſhes, which obliged them to quit their deſign. Having retired a little, they let down a plummet, and had ninety-five fathom water without finding the bottom, the line not being long enough. Being returned to Santerini, they obſerved that the heat of the water had melted moſt of the pitch from their boat, which was therefore grown very leaky.

From this time till the 15th of Auguſt, when F. Goree left Santerini, the fire, ſmoke, and noiſe continued pretty moderate; and by the accounts he received from thence for ſeveral years afterwards, it appears that the iſland ſtill increaſed, but that the fire and ſubterraneous noiſe were very much abated: and our author ſuppoſes, as there is no likelihood that the fire will make itſelf a paſſage at the bottom of the ſea, ſo as to let in the water to extinguiſh it, that the volcano will not have an end till the mine of ſulphur that feeds it be entirely conſumed *.

To

* As ſtrange as it may ſeem, that iſlands ſhould be raiſed from the bottom of the ſea, the inſtance we

To this ſurpriſing phænomenon, on which we have dwelt ſo long, we cannot forbear adding

we have here given is unqueſtionably true; and ſome are of opinion that Santerini itſelf originally emerged above the waves in the ſame manner. Other iſlands have undoubtedly been rent and ſeparated from the continent by violent ſtorms, inundations, and earthquakes; to ſome of which cauſes perhaps our own iſland owes its formation: and it is obſerved, that the Eaſt-Indies, which abound in iſlands more than any other part of the world, are likewiſe moſt annoyed with tempeſts, lightning, volcano's, earthquakes, &c.

Varenius ſuppoſes, that St. Helena, Aſcenſion, and other ſteep rocky iſlands, were formed by the ſea's overflowing their neighbouring champaigns; and thoſe of Zealand, Japan, &c. he thinks proceeded from the heaping up of vaſt quantities of ſand and other terreſtrial matter. Sumatra, Ceylon, and moſt of the Eaſt-Indian iſlands, he thinks were rent off from the main land, and concludes that the iſlands of the Archipelago were formed in the ſame way; to which he imagines that Deucalion's flood might poſſibly contribute.

But not to dwell upon conjectures, we ſhall add another yet more recent inſtance than that already given of an iſland raiſed out of the ſea by ſubterraneous fires, as we find it related in the *Philoſophical Tranſactions*. On the 10th of December 1720, John Robinſon, maſter of a ſmall veſſel, from Piſcataqua in New England, arrived at Tercera, one of the Azores; and, ſailing from thence December the 18th, the next day about two o'clock he made an iſland all fire and ſmoke. The following night the aſhes fell on his deck like hail or ſnow,

ding a brief account of another in the Archipelago, which has been taken notice of in all ages as one of the greateſt wonders in nature, viz. the irregular flux and reflux of the Euripus, a famous ſtreight, dividing the iſland of Negropont, antiently Eubœa, from the continent of Greece. This channel is ſo narrow, that the chief town of the iſland, called Egripos by the modern Greeks, has a communication with the main land by a ſtone bridge of four or five arches, and a draw-bridge juſt wide enough for a galley to paſs through; in this part therefore the inconſtancy of its tides is the moſt eaſily diſcerned. Theſe tides are ſometimes regular and ſometimes irregular, which F. Babin, who obſerved them very particular-

ſnow, upon which he bore from the iſland, the volcano roaring as loud as great guns or thunder. At break of day he ſtood towards it again, and ſailed round it ſo near that the fire and matter it threw out had like to have done him damage; and being alſo in danger of driving aſhore, the conſternation was ſuch that all on board betook themſelves to prayers: but a ſmall gale ſpringing up, carried them clear, and they ſtood away for Tercera. The Governor there informed them, that the fire broke out in the night of the 20th of November preceding, being accompanied with a prodigious noiſe and an earthquake, which ſhattered ſeveral houſes in the town of Angra, the chief of Tercera, as well as in the neighbouring villages. Vaſt quantities of pumice-ſtones and half-broiled fiſh were found floating on the ſea for many leagues round the iſland, and abundance of ſea-fowls hovering about it.

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ly, attributes partly to the ſituation of certain gulphs on each ſide of the ſtreight, though he allows the moon to be the principal cauſe. From the three laſt days of the old moon to the eighth of the new the tides are regular; the ninth they become irregular, and continue ſo till the thirteenth incluſively; the fourteenth they are irregular again, and remain ſo till the twenty-firſt, from whence they are irregular to the twenty-ſeventh. When the tides of the Euripus are regular, they flow twice in four or five and twenty hours, as in the ocean, and ebb as often, loſing near an hour every day, and are about as long coming in as going out: but during the time of their irregularity they commonly flow and ebb nine or ten times in twenty-four hours, unleſs the wind blows hard, and even then ſix or ſeven; nay, our author himſelf, in the ſpace of an hour and a half, ſaw the water change its courſe three times, though the wind was pretty ſtrong againſt it. The tides of this channel uſually riſe a foot or a little more, ſeldom reaching to two feet; and between the flux and reflux the water ſeems to ſtand ſtill for a ſhort time, inſomuch that feathers or ſtraws cannot be perceived to move on its ſurface. From theſe obſervations of Father Babin, it is eaſy to reconcile the authors who have written ſo differently on the Euripus; for thoſe who mention no more than two fluxes and refluxes in twenty-four hours, as in the ocean, have only obſerved its motion during the days of its regularity: nor have the antients delivered a falſh-

hood,

hood, in saying there are seven reciprocations in one day, for that happens even when the winds trouble and retard the flood; and the Father assures us, that in still weather the tides sometimes ebb and flow twelve or fourteen times in the space of four or five and twenty hours, as he himself had observed, and was told by the millers, who see their wheels change according to the course of the water *.

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* The phænomena of the tides, which are really astonishing, and have perplexed the greatest philosophers, are well explained by Dr. Halley, from the Newtonian principle of gravitation and attraction, whereby on the earth all bodies have a tendency towards its centre, and are also attracted towards the sun, moon, and other planets. If the earth were not affected by the action of the sun and moon, it is not to be doubted but the ocean, being equally pressed by the force of gravity towards the centre, would continue in a perfect stagnation, always at the same height, without either ebbing or flowing; but it being demonstrated that the sun and moon have a like principle of gravitation towards their centres, and that the earth is within the activity of their attraction, it plainly follows, that the equality of the pressure of gravity on the earth must be disturbed, and the ocean, being fluid and yielding to the least force, shews by its rising where it is less pressed, and where it is more pressed by its sinking. Now the moon being very near the earth in comparison of the sun and other heavenly bodies, our tides are chiefly regulated by its motions; and accordingly we observe, that the

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We ſhall conclude this article with obſerving, that though the Mediterranean has no ſenſible tides,

ſea flows, as we call it, as often as the moon cuts the meridian, whether above or below the horizon; and ebbs when ſhe paſſes the horizon, both in the eaſtern and weſtern point: but as the moon is twelve hours twenty-four minutes in paſſing from the ſuperior to the inferior meridian, ſo every tide of flood is four and twenty minutes later than the preceding one; and thus we have two fluxes and two refluxes every five and twenty hours. The high ſpring-tides upon the new and full moons are occaſioned by the attraction of the ſun conſpiring with that of the moon, whereas in the quarters the tides are weaker, becauſe the ſun raiſes the water where the moon depreſſes it, and on the contrary. The reaſon why the ſun's attraction has no greater influence on the tides, notwithſtanding he is ten thouſand times bigger than the earth and moon, is owing to the very ſmall proportion the ſemidiameter of the earth bears to his immenſe diſtance. Is is alſo obſerved, that the equinoctial ſpring-tides in March and September are the higheſt, and the nep-tides the loweſt of all others; for the nearer the moon approaches the poles, the leſs is the agitation of the ocean, which is greateſt of all when the moon is in the equinoctial, or fartheſt diſtant from the poles; whence the ſun and moon being either conjoined or oppoſite in the equinoctial, produce the greateſt ſpring-tides, and the ſubſequent nep-tides are always the leaſt, being produced by the tropical moon in the quarters.

But beſides theſe general tides, which would happen regularly every where, if the earth were all covered with a deep ſea, there are many others

tides, except ſome ſmall ones in the gulph of Venice, that of the Euripus abovementioned, &c. yet a ſtrong current continually ſets into it

in which we find a vaſt diverſity, and not to be accounted for without an exact knowledge of all the circumſtances of the places, as the poſition of the land, the ſhallowneſs of the water, the narrowneſs of the channels, &c. for the tide is always found to ſet ſtrongeſt where the ſea is narroweſt, the ſame quantity of water being in that caſe to run through a ſmaller paſſage. This is evident between Portland and Cape la Hogue in Normandy, where the tide runs like a ſluice, and would be yet ſtronger between Dover and Calais, if it were not checked by the tide coming round the iſland. In ſhort, every thing relating to the tides is to be accounted for from the Newtonian doctrine; as why lakes, ſuch as the Caſpian ſea, and midland ſeas, ſuch as the Baltic, the Black ſea, and the Mediterranean, have ſcarce any ſenſible tides; for lakes, having no communication with the ocean, can neither increaſe nor diminiſh their water, ſo as to riſe or fall; and ſeas that communicate with it by ſuch narrow inlets, and are of ſuch a vaſt extent, cannot in a few hours receive or empty water enough to raiſe or ſink their ſurface in a ſenſible manner. To conclude, Sir Iſaac accounts for the ſtrange tides in the port of Tonquin in China, where there is but one flood and ebb in twenty-four hours, and none at all when the moon is near the equinoctial, from the concurrence of two tides, the one out of the great South-Sea, the other out of the Indian ſea between the iſlands; and as the appearance of theſe tides are naturally deducible from his principles, it is a great argument of the truth of his whole theory.

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from the ocean through the Streights of Gibraltar, and likewiſe through the Helleſpont from the Euxine and the Propontis; whence one would imagine, that inſtead of not ſwelling like the ocean, it ſhould rather overflow its bounds, and drown the adjacent countries. What becomes of the vaſt quantity of water thus poured into the Mediterranean, is a ſpeculation that has long employed the philoſophers. Dr. Smith accounts for it by ſuppoſing an under-current to carry off as much water as the upper one brings in; and ſuch currents it is probable there are in ſeveral parts of the ſea: but Dr. Halley, without having recourſe to this hypotheſis, ſolves the phænomenon from the great evaporation. The reſult of an experiment made by this excellent author to find the quantity of vapour raiſed from the ſea by the action of the ſun, was this, that the thickneſs of water evaporated from the ſurface of the ſea in ſummer is one fifty-third part of an inch in the ſpace of two hours; which, for the eaſe of calculation, being ſuppoſed only a ſixtieth part, the quantity exhaled in twelve hours will be one tenth of an inch. On this principle every mile ſquare will be found to evaporate, in twelve hours, 6914 tuns of water; and every ſquare degree, ſuppoſed of 69 Engliſh miles, will evaporate thirty-three millions of tuns. Now the area of the Mediterranean being eſtimated at 160 ſquare degrees, it will loſe in vapour in a ſummer's day 5280 millions of tuns; and yet this quantity of vapour, great as it is, is only the remains of

what is raiſed another way, viz. by the winds, which ſometimes ſweep off the water faſter then it is exhaled by the heat of the ſun.

As to the quantity of water the Mediterranean receives, the Doctor ſuppoſes the Ebro, Rhone, Tiber, Po, Danube, Nieſter, Boriſthenes, Tanais, and Nile, to furniſh each of them as much water as the Thames; not that any of them are in reality ſo great, but ſo to allow for the leſſer rivers that fall into it; and as the Thames is computed to evacuate daily 20,300,000 tuns of water, the nine rivers, above mentioned, will only evacuate 1827 millions of tuns in a day, which is little more than a third of what is raiſed in that time in vapour.

SECT. III.

An Hiſtorical Account of the moſt remarkable Earthquakes, Fires, Epidemic Diſeaſes, and other public Calamities, which, at different Times, have viſited the Inhabitants of Turky *in* Europe.

BESIDES the extraordinary earthquakes deſcribed in the preceding *Section*, the annals of theſe countries make mention of many dreadful earthquakes, in various parts of European Turky, which were attended with the moſt fatal and deſolating effects, too horrid to be related.

In the year 1033, being the fourth year of the Emperor Romanus's reign, an earthquake was felt for forty days together at Conſtantinople, which deſtroyed that city, as well as ſeveral others. At the ſame time, a comet appeared, which paſſed with a terrible noiſe from north to ſouth; the whole horizon ſeeming to be in a flame.

In the year 1667, Raguſa ſuffered ſuch a terrible earthquake, that it was almoſt intirely ſwallowed up, and what remained was very near being totally deſtroyed by fire.

The Morea is ſubject to frequent and violent earthquakes, one of which, 469 years before Chriſt, overturned a ridge of mount Taygetus, deſtroyed the whole city of Lacedemon, or all, except five houſes, according to ſome hiſtorians, and buried two thouſand of the inhabitants in its ruins.

The houſes of Conſtantinople and of moſt other cities of Turky being built of wood and mud, a fire makes a prodigious havock among them; and fires are very frequent in Turky, occaſioned by the Turkiſh practice of ſmoaking in bed: in Conſtantinople, which is frequently ſet on fire by incendiaries for the ſake of having an opportunity to pilfer, it is thought but an inconſiderable fire, which deſtroys no more than two or three hundred houſes.

Conſtantinople is frequently viſited by the plague, as are many other cities of Turky; and the inhabitants of Abdera in Romania are ſo ſubject to frenzy and lunacy, that *Abderica Mens* has paſſed into a proverb, to denote a lunatic.

SECT.

SECT. IV.

An Account of the moſt celebrated Inventions, Diſcoveries, &c. of the Inhabitants of Turky *in* Europe.

EUROPEAN Turky was antiently inhabited by nations, who, of all others, made the greateſt figure in hiſtory, for their learning, wiſdom, and valour. This was the country of philoſophers as well as of heroes; and the antient Greeks ſurpaſſed all the nations of the earth in their inventions of, and improvements in, the arts and ſciences: from them the reſt of the world ſeem to have derived all their ſyſtems of knowledge; and they were no leſs celebrated for arts than for arms. It therefore can hardly be expected, in a *Compendium* of this kind, that mention ſhould be made of all the great names that antiently adorned Greece, which would require many a volume, and upon which ſubject many thouſand volumes have been written. As, for that reaſon, an abſtract of the philoſophical and military tranſactions of the Greeks can by no means be attempted in this work, mention ſhall only be made of the moſt celebrated ſyſtems of the Greek philoſophers, and ſuch as have been tranſmitted down to our times, and of the moſt famous phyſicians, architects, ſculptors and painters, without taking any

any notice of the many illuſtrious hiſtorians, orators, and poets of Greece.

Thales, who was a native of Phoenicia, is ſaid to have brought the knowledge of geometry into Greece, and was the firſt who demonſtrated, that the angle at the circumference of a circle, ſubtended by the diameter, is always a right angle. This diſcovery led him to find out other properties of the circle, and afterwards to trigonometry, or the art of meaſuring heights and diſtances by means of triangles. Pythagoras, who, according to Jamblichus, had learned a great deal from the pillars of Mercurius, taught geometry to his diſciples. He uſed it in explaining ſenſible and material things; as he did of numbers and arithmetic, to make his ſcholars conceive things which are not objects of the ſenſes. He diſcovered that famous theorem relating to the ſquare of the hypothenuſe being equal to the ſquares formed by the baſe and cathetus. Euclid, who lived in the time of the firſt Ptolemy, and whom we muſt not confound with another philoſopher of that name, the diſciple of Socrates, rendered himſelf famous by his elements of geometry. Ariſtæus, who is called the antient, to diſtinguiſh him from a later philoſopher of the ſame name, wrote five books upon the conic ſections, which are entirely loſt. It is not exactly known at what time this geometrician lived; ſome make him cotemporary with Euclid. Apollonius collected all that Ariſtæus, Eudoxus of Cnidus, Menecmus, Conon, Thraſideus, and ſome

ſome others, had written before him. He firſt gave the three conic ſections the names of parabola, hyperbola, and ellipſis. All theſe authors prodigiouſly improved the geometry of the firſt age of literature, and, by its aſſiſtance, carried their enquiries and knowledge in the ſciences to a much greater extent.

Aſtronomy was cultivated with great care by the Greeks. Chiron, the father of the Grecian aſtronomy, lived 1500 years before the Chriſtian æra. Thales added a great many uſeful diſcoveries in aſtronomy, particularly the obſervation of the equinoxes, and ſolſtices, and the motion of Urſa minor about the north pole. Anaximander, his diſciple, knew the dimenſions of the ſun and moon, and taught the Greeks the obliquity of the ecliptic. Indeed, he differed and ſeparated from his maſter, as to the diurnal motion of the earth. In this he paid too great a deference to his ſenſes, and eſtabliſhed the opinion of the earth's immobility, and of the diurnal revolution of the ſun about it. Eudoxus, cotemporary of Melon and Hipparchus, adopted the ſyſtem of Anaximander. Theſe aſtronomers placed the earth in the centre of the univerſe, and incloſed it in three different regions of the air; the lower, bound by the reflection of the ſun's rays; the middle, where the clouds are; and the higher, above which they placed the region of elementary fire, a luminous body ſovereignly hot. With regard to the diſpoſition of the orbits of the planets, they firſt placed that of the moon,

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and above the moon they placed the orbs of Mercury, Venus, Mars, Jupiter, and Saturn. All theſe orbits they ſuppoſed ſpherical, and perfectly diaphanous, and incloſed within one another. The uſe they made of theſe heavens, was to account for the motions of the planets from weſt to eaſt. Eudoxus and Hipparchus placed the fixed ſtars, which were higher than all the planets, in the firmament, as in a vault concentric to the earth. This they ſuppoſed the firſt mover, which carried about with it all the inferior heavens, to make them move in twenty-four hours from eaſt to weſt. Hipparchus, alſo, greatly improved aſtronomy by making a catalogue of the fixed ſtars, the firſt attempt of that kind; and which, according to Pliny, was an undertaking fit for a god to perform.

Philoſophy was diligently cultivated by the Greeks. Thales, while he reſided at Miletus, taught the Greeks the firſt elements of philoſophy; and which he is ſaid to have perfected by the obſervations he made in Egypt. From the great diſcoveries he made in geometry, aſtronomy, and the doctrine of the univerſe, he acquired the magnificent title of Wiſe. His principle was, that water is the chief material of which natural bodies are compoſed, and into which they are reſolved. He imagined the earth a great maſs, floating on a vaſt abyſs or ocean of water; and from hence he deduced the cauſe of earthquakes, and the irruption of ſprings. He conceived God to be the author

thor of all natural motion, and the ſoul that animated the univerſe. The magnet and jet he imagined to have ſouls, becauſe of their attracting virtue. To him is aſcribed the invention of meaſuring the height of the pyramids by their ſhadows; and it was he who firſt diſcovered the natural reaſon of eclipſes, which before were looked upon as ominous, and preſages of ſome calamity. He foretold that which terminated the five years war between the Lydians and the Medes, when thoſe poor people, frightened at the ſtrange darkneſs, and believing the ſun hid himſelf to avoid ſeeing the ſlaughter, laid down their arms and compoſed their quarrels. Beſides Thales, Solon, Chilon, Pittacus, Bias, Cleobulus, and Periander, had the ſame title beſtowed upon them. And as Thales was the firſt, who, by his travels into the eaſtern countries, became acquainted with philoſophy, and introduced it into Greece, theſe were the authors of ſeveral excellent laws and ſchemes of government: and as the title of Wiſe was conferred on the firſt for his excellent ſkill in geometry, and the knowledge of nature, ſo it was conferred on the others for their excellent precepts in morality and politics.

The diſagreement among the philoſophers of this age produced ſeveral ſects; theſe had a double original; the one from Anaximander, the diſciples of Thales, and, therefore, called Ionic; and the other from Pythagoras, that prince of philoſophers, which, from the place

place where he held his ſchool, was called the Italic. Anaximander varied from the doctrine of his maſter, and inſtead of water, made infinity the principle of all things, but has left us without any explanation of his meaning. Beſides him, there were Anaxagoras, Heraclitus, Democritus, and Anaximenes; the firſt acknowledged an eternal Being; the ſecond, fire; the third, atoms; and, the laſt, air, for the firſt mover.

Socrates, an Athenian, was the author of the ſecond ſect: his principal ſtudy was virtue, morality, and the regularity of our lives and actions. He did not confine his lectures to a particular place; but, wherever he was, his converſation was always pleaſant and inſtructive. The camp, the forum, the public ſtreets, the houſes of his friends, the priſon, where he endured great hardſhips, were ſo many ſchools of knowledge and virtue. For his great wiſdom, his manly and noble thoughts, the eaſe and ſweetneſs of his expreſſion, he was admired by all men, and eſteemed the prince of philoſophers. He had a true notion of the divine nature, and vigorouſly oppoſed polytheiſm; for which his enemies reproached him as an infidel, and an enemy to the gods, and condemned him to death. He drank the poiſon with ſuch majeſty of ſoul, ſuch ſerenity of mind, as ſhewed the abſolute empire of his reaſon over his paſſions, and the impotence of the malice of his enemies, who could not diſturb

diſturb the tranquillity of his mind, or make him die any other than Socrates.

The ſucceſſion of the Ionic philoſophy, which, before Socrates, was ſingle, was ſoon after divided into ſeveral ſchools and ſects, ſome of which were of leſs note, and laſted but a ſhort time; others were more conſiderable, and of longer continuance: of the former kind were the Cyrenaic, Megaric, Eleac, and Eretriac ſects; of the latter were the Academic and the Cynic, which two gave birth to the Peripatetic and Stoic.

Ariſtippus, a diſciple of Socrates, was the chief of the Cyrenaic ſect. He placed the ſovereign good in pleaſure, and thought virtue only commendable, as it conduced to acquire it. The diſtinction of right and wrong, juſt and unjuſt, he looked upon as arbitrary, not eſtabliſhed by nature, but law and cuſtom. As his principles were vicious, ſo his life was conformable to his doctrine, paſſing his life in mirth and jollity. His good humour rendered him agreeable to Dionyſius, the tyrant of Sicily, while the ſeverity of Plato, which he unjuſtly called moroſeneſs, offended that haughty prince. Ariſtippus acknowledged but two paſſions, pleaſure and grief, as the ſpring of all human actions; and theſe are diverſified according to the temper and complexion of every perſon. He derided the calmneſs and ſerenity of the mind, or exemption from all paſſion, in which others placed human happineſs, re-

garding this as a mere inactivity, and a tiresome indolence. He likewiſe derided the plain and ſimple way of living obſerved by his old friend Antiſthenes, and admired the plenty, eaſe, and luxury of the Sicilian court.

The Megaric ſect was inſtituted by Euclid, who, according to moſt authors, was a native of Megara; though others ſay he was born at Geta, a city of Sicily. He affected litigious diſputes, and was, therefore, told by Socrates, that he knew how to contend with ſophiſts, but not with men. Accordingly he inſtituted, ſuitable to his contentious humour, a ſect, which at firſt was called Megaric, from the place of his birth, and afterwards Eriſtic, from its litigious and ſophiſtical nature. Afterwards it was called Dialectic; which name Dionyſius, a Carthaginian, firſt gave this ſect, becauſe their diſcourſe conſiſted of queſtion and anſwer.

Euclid affirmed that there was but one good, which is called by ſeveral names; ſometimes prudence, ſometimes God, ſometimes the mind, and the like; and aſſerted there was nothing oppoſite to good.

His arguments were not founded on aſſumption, but inference: and would not admit of diſputation by ſimilitude, aſſerting that it conſiſted of ſimilar or diſſimular; if of ſimilar, it was the moſt proper method to examine the things

things themſelves to which they are ſimilar: if of diſſimilar, the compariſon is of no uſe.

The Eleac ſect was inſtituted by Phædo, an Elean, of a noble family. In his youth he had the misfortune to be taken by pirates, who ſold him as a ſlave. Socrates often obſerved him, and, being pleaſed with his aſpect, perſuaded Cebes, according to Aulus Gellius, though Laertius ſays it was either Alcibiades or Plato, to buy him; from which time he addicted himſelf diligently to philoſophy, was a conſtant diſciple of Socrates, and ſo much affected by Plato, that he called that moſt excellent diſcourſe of the immortality of the ſoul, after him, Phædo.

But the moſt eminent of all the ſects derived from Socrates was the Academic, who took their denomination from the place where their ſchool was erected. Plato was the chief of this ſect. He had a plentiful fortune; and after being for ſome time a ſcholar of Socrates, he travelled into different parts to hear the greateſt maſters of his time. In Italy he ſtudied the doctrine of Pythagoras, and ſeems to have taken many things from the writings of Moſes, and other Hebrew prophets, which he probably met with during his travels in Aſia. Some look upon him as the inventor of dialogue, but others ſay he only refined and poliſhed it. The analytic method of reaſoning, that noble invention, is generally aſcribed to him. Inſtances of this method are to be found

in the writings of Euclid, Apollonius, Pappus, and other antient geometrical writers. Plato held mathematical learning of the greateſt uſe in all parts of human knowledge, requiring that all his ſcholars ſhould be previouſly inſtructed in the elements of geometry.

The philoſophy of Plato was held in great veneration during the firſt ages of Chriſtianity, which, perhaps, proceeded from his teaching that God had one only begotten ſon, whoſe power extended over all creatures. In ſhort, the notions of this great philoſopher agree, in many points, with the tenets of the Chriſtian religion.

Plato held the ſoul was immaterial and immortal; that it was free and independent, but ſubject to neceſſity or fate. He diligently cultivated the ſcience of morality, which he has diffuſed through all his works. His principles, as far as we have been able to collect them from his writings, may be reduced to the following heads:

"The end and aim of all human actions is ſome good; and there is a ſovereign good, a good by way of excellence, which every ſoul pants after. This ſovereign good muſt needs be perfect, ſolely ſufficient by itſelf; and ſuch as whoever knows it, ardently ſeeks the poſſeſſion of that alone, without the leaſt concern for any other things, but ſuch as are made perfect by thoſe which have ſome relation to it.

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But this can only be found in that infinite Being, who is the father and original cauſe of all other beings; who not only gives to things known whatever they contain of truth, and to intelligent beings the faculty of knowing them; but is alſo the author of their exiſtence and eſſence, being himſelf above all eſſence, both in reſpect to time and power. Without the knowledge and poſſeſſion of this good, all other things are uſeleſs. And though all men deſire it, and have ſome idea of it, yet they do not well know what it is: nor can they thoroughly comprehend it, either by their own meditation, or by any certain and invariable information from others. For which reaſon there are but very few men who arrive at happineſs in this world, and none who can obtain it in perfection. All the happineſs we can poſſibly arrive at here below, amounts to no more than the enjoyment of a good, which is only the production and emanation of that ſovereign good, or ſomething that reſembles it. This good, which may be compared to the light and eye-ſight, is like the image of the ſun, but not the ſun itſelf; this good, I ſay, is knowledge and truth, which produce ſanctity and juſtice, by which we are, as far as poſſible, united and made like to God: and alſo the love of that ſuperlatively excellent Being, from whence reſults a pleaſure that is pure, virtuous, and without remorſe. If the ſoul retires pure, unſullied by any contagion of the body, as not having willingly had any commerce with it, but, on the contrary, having, as it were, al-

ways ſhunned it, and been always recollected within itſelf by continual meditation; that is, by truly philoſophiſing, and effectually learning to die, for philoſophy is the preparation for death: if the ſoul, I ſay, retires in this diſpoſition, it goes to a Being like itſelf; to a Being divine, immortal, and replete with wiſdom, where it lives in the enjoyment of wonderful felicity, delivered from all its errors, ignorance, and fears; from all thoſe paſſions and affections, which once tyrannized over it; and from all the other evils attending human nature; and leads a truly celeſtial life with the gods to all eternity. So that beſides the moſt glorious and moſt certain rewards, that good men receive in this world, both from God and man; and the good things which probity naturally procures for thoſe who conſtantly practiſe it; they receive, after their deaths, rewards both immenſe and innumerable. Whereas the wicked are puniſhed, in another life, proportionably to the crimes they have committed in this."

After the death of Plato, his diſciples divided into two ſects; the firſt remained in the old academy, the other took poſſeſſion of the Lycæum. The reſt were called Peripatetics, of whom Ariſtotle, a native of Stagyra, was the chief. He was the firſt of the antient philoſophers who gave us a complete methodical ſyſtem of morality, at leaſt, of thoſe whoſe writings we have left. He made great improvements in logic, as well as other parts of philoſophy; invented categories, formed the ſyllogiſm,

ſyllogiſm, and determined ſeveral modes and figures; detected the arts of ſophiſtry, wrote a great number of books on metaphyſics, phyſics, natural hiſtory, &c. The fate of the writings of this philoſopher is ſtrange; and it is ſurpriſing to find men judge ſo differently of the ſame thing in the ſame age: men have been excommunicated and treated as heretics for reading them to their diſciples: at other times they have been introduced into the ſchools and univerſities, and no other philoſophy ſuffered to be taught. They have, in one age, been looked upon as the ſtandard of truth: he has been ſtiled the genius of nature, and his performances the higheſt pitch of human wit. At other times, this philoſophy has been treated as trifling, verboſe, empty, and litigious. Such have been the fate of this philoſophy: and the diſcoveries of the moderns have demonſtrated, that his opinions, with regard to the phænomena of nature, were erroneous.

Another branch of the ſchool of Socrates were the Cynics. Antiſthenes was the founder of this ſect, and had, among others, the famous Diogenes for his ſcholar. What Mr. Bayle has ſaid of Diogenes, may be generally applied to the philoſophers of this ſect, "That they were of the number of thoſe extraordinary perſons, who run every thing into extremes, without excepting even reaſon itſelf; and who verify the maxim, that there is no great genius without a mixture of folly. They had learned from Socrates, that morality was the moſt uſeful of all

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the ſciences, and what deſerved our greateſt care and application. From this true principle, they abſurdly concluded, that logic, natural philoſophy, geometry, muſic, the liberal arts and ſciences; in a word, every thing that did not immediately relate to the ſcience of morality, was to be deſpiſed and neglected. The fundamental maxim of their doctrine was, to live in conformity to the rules of virtue, which is ſufficient to make men happy. But the conſequences they drew from thence, were, in ſome things, too rigid, and in others too remiſs. The gods, ſaid they, have need of nothing; this is their proper and natural condition: thoſe, therefore, which need only a few things, the moſt reſemble them. In order to procure this happy independence, and to ſhew with what an utter indifference they looked upon riches, pleaſures, honours, and the approbation of men, they pretended we ought entirely to renounce all the conveniences of life, and voluntarily reduce ourſelves to the moſt extreme poverty; and they accordingly purſued this maxim in their manner of living: a long beard, a cloak, a ſtaff, and a wallet, made up the whole of their attire, equipage, goods, and chattels. Diogenes, for his part, would have no other habitation than a tub; his wooden cup too, when he found he could drink out of the hollow of his hand, was thrown away. Antiſthenes ſaid, "He had rather loſe his ſenſes, than be ſenſible of the leaſt pleaſure." They thought themſelves intitled freely to make uſe of whatever came in

their

their way, without troubling themſelves whether they had the owner's conſent or not; which practice they juſtified in this manner: "All things, ſaid they, belong to the gods; but the ſages are friends to the gods, and all things are common among friends; therefore all things belong to the ſages." They laughed at all human eſtabliſhments, believing themſelves bound by no other law than the law of nature, of which they had very falſe and imperfect notions.

The ſect of the Stoics had its origin from that of the Cynics. The author of it was Zeno, who, having firſt been a ſcholar of Crates, and afterwards a hearer of other philoſophers, at laſt inſtituted this new ſect. This philoſophy has formed great men, and charmed a great number of people, by its proud and oſtentatious principles. It aims at nothing leſs than fortifying men againſt bodily torments, and arming them againſt the blows of fortune. Zeno imagined the world to be an animal; whereof the ſupreme God was the ſoul, or the active principle; and matter the paſſive principle. That eternal intelligent Being which produced all things, and directs them by his providence, was, in the opinion of the Stoics, nothing but a fiery ſubſtance; or, as it were, an operative mechanic fire; whereof ſome parts animated plants, beaſts, and men; whilſt other parts, more ſubtle and elaſtic, made the gods in the ſun and in all the ſtars. They believed the gods themſelves, the ſupreme God only

only excepted, would one day be deſtroyed by fire, with the reſt of the world; which, in their opinion, was to undergo ſeveral conflagrations, each whereof would happen after a certain period, or revolution of years. They held, that the ſouls of men were, after death, reunited to that ſubtle air, from whence they had been taken; but they believed them corruptible, and made them ſubſiſt no longer, at fartheſt, than the conflagration of the world: nay, ſome of them did not allow even this privilege but to the ſouls of their ſages. They placed the ſovereign happineſs of man in virtue. as the only means of procuring him a ſolid and laſting pleaſure. The Stoics were the laſt of all the philoſophers derived from Thales, and conclude the ſucceſſion of the Ionic ſchool.

Pythagoras, whom moſt believe a Samian, was the founder of the Italic ſect. He continued a great while in Egypt to learn their myſteries. Some authors tell us, that he was made a priſoner by Cambyſes, who ſent him to Babylon, where he became familiar with the Magi and Chaldeans, and was acquainted with the prophet Ezekiel. None of the philoſophers had more diſciples than Pythagoras. He enjoined an exact ſubmiſſion to all he ſaid, and impoſed a rigorous ſilence on his ſcholars for two years. Temperance was the virtue he moſt earneſtly recommended, as abſolutely neceſſary to bring the body to an entire ſubjection. He held the pre-exiſtence of the ſoul,

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and the metempſychoſis, or migration of ſouls from one body to another. Of this ſect were Empedocles, Archytus, Philolaus, and to them, it muſt be owned, we are indebted for the true ſyſtem of the univerſe, which places the ſun in the center, and the earth in the planetary chorus.

"Pythagoras, ſays Mr. Bayle, laboured uſefully to reform and inſtruct the world. His eloquence muſt have been very powerful, ſince his exhortations influenced the inhabitants of a large city, famous for its corruption of manners, to baniſh luxury, and live according to the rules of virtue. He prevailed even with the ladies to part with all their fine cloaths and ornaments, and to preſent them as an offering to the principal deity of the place. It was his principal care to correct the abuſes committed in the marriage ſtate; without which, he thought, neither public peace, liberty, a good form of government, or any other things of the like nature, for which he aſſiduouſly laboured, could make the people happy. His affection for the public good made him offer his inſtructions to the great at their own palaces. He had the good fortune and glory of having formed diſciples who proved excellent legiſlators; ſuch as Zaleucus, Charondas, and others."

He had two methods of teaching; the one for ſtrangers, which was obſcure and ænigmatical; the other for his own diſciples, which was

was plain and inſtructive. It is not certainly known whether he left any thing in writing: but certain it is, that we have now nothing of his extant. The little poem, called "The golden verſes of Pythagoras," was compoſed by one of his diſciples, which ſome affirm to be Lyſis, others Empedocles. As he made great uſe of arithmetic, or the ſcience of numbers, in expreſſing his thoughts, he ſaid that virtue, health, friendſhip, every thing that is good, and even God himſelf, were nothing but harmony.

The ſects which ſprung from the Italic, may be reduced to four, the Heraclitian, the Eleatic, the Sceptic or Pyrrhonian, and the Epicurean.

Heraclitus, by the advantage of a good genius, was maſter of that knowledge, which others acquire with difficulty and painful reſearches. His contemplative diſpoſition, and contempt for the world, made him love retirement and ſolitude. Accordingly, he withdrew himſelf from the ſociety of men, and ſpent his time on the top of a ſolitary mountain, bemoaning the follies and vanities of the world.

He held that fire is the principle of all things; for, of fire, all things are made, and into fire all things ſhall reſolve. That all things are made by contrariety, and the whole flows like a river. That the univerſe was bounded, and that there is one world which was made of fire, and ſhall again be ſet on fire,

fire, at certain periods, for ever, and that this is done by fate. That the ſoul of the world is an exhalation of the humid parts thereof, and that the eſſence of fate is a ratio, or proportion, permeating through the univerſe, which fate is an æthereal body, the ſeed of the generation of all things; for all things are done by fate.

This opinion, that fire is the principle of all things, was alſo aſſerted by Hippaſus the Pythagorean, whom Plutarch joins with Heraclitus; and it is probable, that Heraclitus, being his diſciple, received it from him.

Democritus, the chief of the Eleatic ſect, was of a temper very different from that of Heraclitus: he had a ſmiling countenance, and diverted himſelf with laughing at the ridiculous paſſion which men diſcovered for trifles, the diligence and pains they uſed to obtain them, and the regret and grief they ſhewed upon any loſs and diſappointment. The people of Abdera, among whom he lived, obſerving him to laugh frequently, began to fear he was mad, and ſent for the famous Hippocrates to cure him; but that celebrated phyſician was ſoon convinced that he, inſtead of being mad, was one of the wiſeſt of men. Democritus was the inventor of the doctrine of atoms, and a vacuum, or the corpuſcular philoſophy.

Pyrrho was the chief of the Sceptics. He affirmed men could only judge by appearances of truth and falſehood, and, therefore, concluded, that the mind ought to continue in ſuſpence, and not determine any thing. All the ſubtilty of this ſect lay in diſcovering reaſons for diffidence and diſtruſt, in things which appeared plain and evident.

The author of the laſt ſect was Epicurus, who is ſaid to have wrote more than any other of the philoſophers. He placed the ſovereign good in virtuous pleaſure. The wrong interpretation of his opinions, and the abuſe his diſciples made of them, has brought his philoſophy into diſrepute, and cauſed it to be decried as the ſource of vice and immorality. He held atoms and a vacuum to be the principles of things, and aſſerted, contrary to Ariſtotle, and others, that the world was not eternal: nay, he affirmed, there were ſenſible marks of its newneſs; urging, among other things, the riſe of the arts and ſciences as undeniable proofs of its ſmall continuance. Lucretius, in his elegant poem, has given us his doctrine of the univerſe, providence, and the doctrine of things.

Medicine was introduced into Greece 1530 years before the Chriſtian æra, by Melampus, an Argive; and Æſculapius and Hippocrates the moſt celebrated of all phyſicians, were natives of Greece. Architecture, as appears from the very names of the principal orders, owes

owes its perfection to the Greeks. Though ſculpture had its origin in Aſia and Egypt, it derived its luſtre and perfection from Greece, where Pericles and a multitude of other excellent ſculptors laboured in emulation of each other, to render ſculpture honourable, by an infinite number of works, which have been and will be the admiration of all ages. The moſt eminent ſculptors were Phidias, Lyſippus, Praxiteles, Myron, Scopas and Polycletes. Apollodorus, a native of Athens, who lived about the 93d Olympiad, carried painting to great perfection, and diſcovered the ſecret of repreſenting to the life, and in their greateſt beauty, the various objects of nature, not only by the correctneſs of his deſign, but principally by the perfection of the colours, and the proper diſtribution of ſhades and lights. Zeuxis, the pupil of Apollodorus, carried the art much further than his maſter. Parrhaſius, a native of Epheſus, was the rival of Zeuxis, and to them ſucceeded Apelles of Cos, Ariſtides the Theban, and Protogenes the Rhodian, who carried the art of painting to the greateſt perfection it ever arrived at.

SECT. V.

Particular Deſcriptions of the moſt remarkable public Buildings, and other ſingular productions of Art in Turky *in* Europe.

THOUGH the Turks affect nothing grand in the ſtructure of their private houſes, yet their moſques, or temples, and other public buildings, are extremely magnificent. The royal moſques in particular, of which there are ſeven ſo called, are very beautiful and ſtately edifices, and are uſually the firſt that engage the attention of a ſtranger after his arrival at Conſtantinople. Theſe buildings appear to much more advantage than many of our fineſt churches, which, in London eſpecially, are often ſo cloſely ſurrounded with houſes and tradeſmen's ſhops, that there is no room to view them at a proper diſtance; whereas the moſques of Conſtantinople ſtand ſingle, within ſpacious incloſures, planted with trees and adorned with fountains. Their architecture indeed is inferior to that of our churches, but they make an impreſſion on the ſpectator, and command admiration by their largeneſs and ſolidity. The domes, it muſt be granted, are well executed in moſt parts of Turky, eſpecially thoſe of the moſques, which are of an exact

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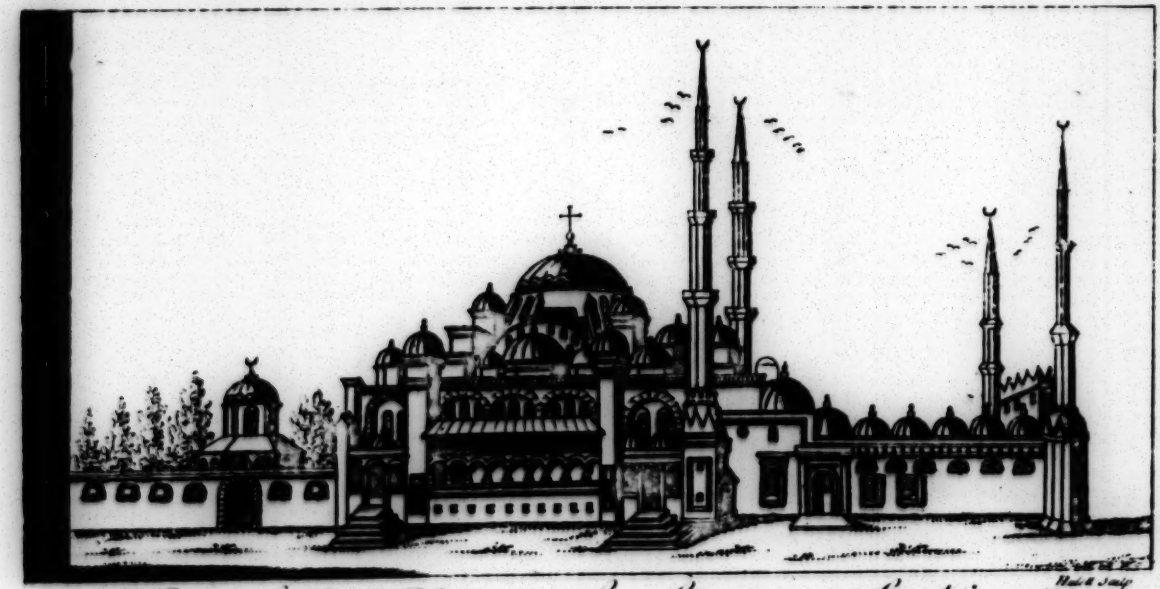


A View of the Church of Santa Sophia

act proportion, and accompanied with other ſmaller cupola's, which ſet them off to the eye, and give them a comely and majeſtic appearance. The ſlender ſteeples, or pillars, called Minarets, which are ſomewhat like the monument in London, terminating in ſmall ſpires, with gilded creſcents on the top of them, are alſo a great ornament to their moſques, as well as to their cities, many of them being very tall, and works of ſurpriſing boldneſs.

The principal of the royal moſques, and the nobleſt ſtructure in the world, according to M. Tournefort, next to St. Peter's, at Rome, is that of St. Sophia, which is advantageouſly ſituated on an eminence in one of the beſt and fineſt parts of Conſtantinople. It was formerly a Chriſtian church, having been built in the ſixth century, by the Emperor Juſtinian; and though the Turks have now converted it into a moſque, it ſtill retains its ancient name. The length of this edifice is a hundred and fourteen paces, and its breadth eighty, having in the front a portico twelve yards wide, ſupported by marble columns, which, in the time of the Greek Emperors, ſerved for a Veſtibulum, where ſuch perſons were appointed to ſtand as were about to receive the ſacraments, or undergo public penance. This portico has a communication with the church, by nine ſtately folding doors, the leaves whereof are braſs, and adorned with fine baſs-reliefs; and on the middlemoſt, ſome figures of Moſaic work are ſtill to be diſcerned. Another portico, pa-

rallel to this, has only five brazen doors without baſs-reliefs, but formerly charged with croſſes, which the Turks have defaced. The greateſt part or body of the moſque, is covered by a dome of admirable ſtructure, at the foot of which runs a colonade, ſuſtaining a gallery ten yards broad, which, when the Chriſtians were maſters of it, was ſet apart for the women; and over this, are two ſmaller galleries, ſupported by columns and arches of excellent workmanſhip, anſwering to thoſe below. The dome is at leaſt thirty-five yards in diameter, and reſts upon four huge pillars, about fifteen yards in circumference, which, as well as the dome and the walls of the building, are incruſted with white marble. The incruſtations of the gallery are moſaic, moſtly done with little cubes of glaſs, which by time, are continually looſened from their cement, but their colour is freſh and unchangeable. The form of the dome is that of a hemiſphere, or half-globe, and it is illuminated by twenty-four windows, placed round it at equal diſtances. It was adorned by four cherubims, and other figures, which have been defaced by the Turks, who do not admit of any imagery, or painting in their moſques. On the eaſt ſide of this vaſt cupola, is a demi-dome, which was the ſanctuary, or chancel, of the Chriſtians; and here is now a niche, wherein the Turks keep their Koran, which may be looked upon as the Mahometan bible, containing the Revelations, doctrine, and predictions of their pretended prophet. This niche

is in that part of the dome which ſtands towards Mecca, and the niches in all their moſques are placed in the ſame manner, for that way the Mahometans always turn their faces, when they ſay their prayers. At a little diſtance from the niche, is the Mufti's chair *, raiſed on ſeveral ſteps; and on the ſide of it is a kind of pulpit, wherein certain prayers are repeated, by perſons appointed for that purpoſe.

It is thought the Turks have pulled down ſome parts of this edifice, ſince they took it from the Chriſtians; inſtead of which, however, they have added four of thoſe tall ſlender minarets before-mentioned. Every royal moſque has at leaſt two minarets, and one of them has ſix; but the ordinary moſques have ſeldom more than one. About the middle of theſe, on the outſide, there are uſually three balconies, or galleries, one above another; to which the Mueſins, as the Turks call them, aſcend by ſtairs within, and with a ſhrill ſinging tone, give notice to the people to come to their devotions.

* The Mufti is the High-Prieſt, or Patriarch of the Mahometan religion, being the ſovereign interpreter of the Koran, and the oracle of their law, to whom the laſt appeal is generally made in caſes of importance. He takes place of the baſhaws, and his authority has been often terrible to the Grand Signior himſelf. It is he that girds on the ſword to the Grand Signior's ſide, which ceremony anſwers to the coronation of our kings.

The

The other royal moſques of Conſtantinople may be reckoned as ſo many copies of St. Sophia, more or leſs reſembling the original; but not one of them comes near it in the beauty of its dome, except the Solymania, ſo called from its founder Solyman the Second, the moſt magnificent of all the Turkiſh emperors. In ſome reſpects indeed this moſque even exceeds that of St. Sophia, its windows being larger and better diſpoſed, its galleries more regular and ſtately, and the whole built of the fineſt ſtones that could be found among the ruins of Chalcedon.

Behind the moſque, under very beautiful cupola's, are the tombs of its founder and his ſultana. Solyman's tomb is covered with a rich piece of embroidery brought from Mecca, and at the head of it is placed a tuft of feathers beſet with precious ſtones. This mauſoleum is illuminated with ſeven large tapers and a great number of lamps kept continually burning.

The moſque of ſultan Achmet, now called the Atmeidan moſque, as being near the Hippodrome, is ſo beautiful and magnificent, that it merits a particular deſcription. It ſtands in the middle of a large ſquare court, about twice as long as broad, on each ſide whereof is a range of low buildings, covered with a great many ſmall cupola's, which have a very pleaſing effect. From this court we paſs into a ſquare cloiſter adjoining to the weſtern end of the moſque, having a piazza ſupported by

antient marble pillars of various colours, and alſo covered with little domes. This inner ſquare is beautifully paved with marble, and has an hexagonal fountain in the middle of it, covered likewiſe with a cupola of gilded wire. At the entrance of the moſque is a portico, ſuſtained by ſtately columns of marble, and folding-doors of braſs admit us into this noble edifice. The great dome ſtands upon four channelled pillars of white marble, which Sir George Wheler ſays are ſeventy of his ſpans in circumference; and to this are joined four half cupola's of the ſame diameter with the dome, but much lower. At each corner there is alſo a ſmaller dome, and ſix tall minarets contribute much to the grandeur and beauty of the ſtructure. The domes are covered with lead, and adorned at the top, as well as the minarets, with gilded globes, and creſcents, the ſymbol of the Ottoman empire *. As to

* The creſcent was the ſymbol of the city of Byzantium, now Conſtantinople, which the Turks have only adopted. The device is of great antiquity, as appears from ſeveral medals, and took its riſe from an event related by Stephens the geographer, a native of Byzantium. He tells us, that Philip, the father of Alexander the great, meeting with mighty difficulties in carrying on the ſiege of that city, ſet workmen in a very dark night to undermine the walls, that his troops might enter the place, without being perceived, but, luckily for the beſieged, the moon appearing, diſcovered the deſign, which accordingly miſcarried. In acknowledgment of this deliverance, the Byzantines erected a ſtatue to Diana, and thus the creſcent became their ſymbol.

the ornaments of this moſque within, they are much the ſame with thoſe of other moſques, viz. balls of ivory, globes of chryſtal, luſtres, and the like, which make a glittering ſhow when the lamps are lighted at their evening ſervice.

The Validea, ſo called from its foundreſs Valide, the mother of Mahomet the Fourth, is another majeſtic edifice, which ſeems to exceed the other moſques in the delicacy of its architecture. It has a ſquare court before it, like the inner one of Achmet's, with a fountain in the middle of it, and a piazza running round it, ſuſtained by beautiful columns of marble, moſt of them fetched from the ruins of Troy or Alexandria, particularly two of jaſper, which are placed at the entrance of the moſque, and are admirably well poliſhed and proportioned. The arches of the doors and windows are well deſigned, and the walls and pillars within are faced with blue and white tiles, like thoſe uſed in our chimnies. This moſque has two minarets, and each of theſe is encompaſſed with three handſome galleries, which are finely illuminated on occaſions of public rejoicing.

It is needleſs to deſcribe the reſt of the royal moſques, which are built much after the ſame model as thoſe already mentioned; and the ornaments of all the moſques are of the ſame kind, only differing in number, coſtlineſs, and beauty.

The

The moſque of ſultan Selim at Adrianople is a very magnificent fabric, much reſembling that of ſultan Achmet above deſcribed, except that the latter has ſix minarets, and the former only four. Dr. Careri tells us, that going in at the door of one of theſe minarets to examine its ſtructure, he found there three winding ſtair-caſes, each leading to a different gallery on the outſide, being ſo contrived, that three perſons may go up the minaret at once, without meeting or interrupting one another.

At Salonichi, the capital of Macedonia, there are no leſs than forty or fifty moſques, ſome of which are very ſtately ſtructures, particularly that which was formerly a chriſtian church, dedicated to St. Demetrius. This church, according to Paul Lucas, is ſupported by noble columns of marble, jaſper, and porphyry; and underneath it he ſays there is another church equally beautiful, but he was not allowed to ſee it, becauſe women were employed there in working of ſilk. The pavement of the upper church is of Moſaic work, and in this and the lower building, they reckon upwards of a thouſand columns. F. Coronelli ſays it has three naves, ſupported by abundance of magnificent pillars.

What has been ſaid will give the reader a ſufficient idea of the Turkiſh moſques, and therefore we need not mention any more, but proceed to a deſcription of the Seraglio, or palace

palace of the Grand Signior at Conſtantinople. This palace and its gardens form a ſort of triangle, about three miles in compaſs, two ſides whereof are waſhed by the ſea, and the third is ſeparated from the city by a high wall. The palace ſtands upon an eminence, and the gardens lie below it towards the ſea, which are filled with groves of ever-greens, not only for the ſake of their laſting beauty, but that the ladies of the ſeraglio, when they are walking, may not be ſeen by the neighbouring inhabitants. Mahomet the Second was the founder of this palace, which may now be looked upon rather as a collection of palaces and apartments added one to another, according to the taſte and humour of the ſucceeding emperors. The materials of which it is compoſed are rich, but the architecture is not anſwerable; for the Turks, as M. Tournefort obſerves, have no juſt notion of magnificence, and if they have built fine moſques, it is chiefly owing to the model of St. Sophia which they had before them. The principal entrance into the ſeraglio is a huge pavilion called *Capi*, the *gate*, or *port*; from whence ſome imagine the name of *Porte* has been applied to Conſtantinople, but rather, perhaps, by way of eminence, from its admirable port or harbour. This gate is very lofty, having a ſemicircular arch, and beneath the bend of it there is an Arabic inſcription, expreſſing that it was erected by the above-mentioned Mahomet. Here is a guard of fifty men, who have ſeldom any other

other weapon than a white wand or ſtaff, and let you paſs quietly into a large court-yard, not near ſo broad as long; on the right whereof are infirmaries for the ſick, and on the left are lodges for the ſervants employed in the meaneſt offices of the ſeraglio. In this court there is likewiſe an old building with a dome over it, ſuppoſed to have been formerly a chriſtian temple, or part of St. Sophia; but the diſtance makes the laſt conjecture improbable.

Through another large gate we enter a ſecond court, where there is alſo a guard of fifty porters, without arms as well as the former. This is a very handſome ſquare, with ſeveral fountains in the midſt of graſs-plots, which are ſurrounded with trees, and the walks are paved with marble. Round the court runs a low piazza, covered with little cupola's, ſupported by a great number of marble columns; underneath which the Janizaries range themſelves when foreign ambaſſadors are admitted to audience, and on other ſolemn occaſions. On the right hand are ſeveral kitchens, which are handſome buildings with cupola's over them, that have holes made in them to let out the ſmoke. One of the kitchens is for the Grand Signior, another for the favourite Sultana, a third for the ladies of the ſeraglio, and the reſt are for the commandant of the gates, the miniſters of the Divan, the Grand Signior's pages, the officers of the palace, the

women ſervants, &c. who all together make up a very numerous family. *

On the left hand is the Grand Signior's treaſury, and a ſtable for his ſaddle-horſes; over which are kept his bridles, ſaddles, houſing, &c. which are extremely ſplendid, being enriched with jewels and embroidery. At the farther end of this court is the hall of the Divan, which is a large but not lofty building, wherein councils of ſtate are held, and the Grand Viſier, aſſiſted by his counſellors, determines all cauſes civil and criminal, without appeal. Beyond this hall no ſtrangers are admitted except ambaſſadors, who paſs on to the hall of audience, where the ſultan receives them on a throne almoſt covered with pearls and

* Numerous indeed they muſt be, if the accounts be true which travellers give us of the proviſions they conſume. Motraye tells us, he was aſſured by ſome of the cooks belonging to the Seraglio, that they ſpent yearly no leſs than thirty thouſand oxen, twenty thouſand calves, ſixty thouſand ſheep, ſixteen thouſand lambs, ten thouſand kids, a hundred thouſand geeſe and turkeys, the ſame number of pigeons, and two hundred thouſand fowls, beſides vaſt quantities of fiſh, eſpecially turbots, of which ſort only they uſed a hundred and thirty thouſand. Tournefort's account is ſomewhat different, who ſays they do not provide much wild-fowl, but beſides forty thouſand oxen annually conſumed, the purveyors are to furniſh daily two hundred ſheep, a hundred lambs or goats, ten calves, ſix hundred hens and pullets, two hundred pigeons, and fifty geeſe.

and precious ſtones. The furniture is anſwerable to the magnificence of the hall, the cieling and ſides whereof ſhine with gold and azure, and are adorned with paintings after the Perſian manner.

We ſhall not attempt to deſcribe the interior parts of the Seraglio, into which it is impoſſible for a ſtranger to gain admittance, without running the riſque of paying dear for his curioſity. Some travellers indeed relate, that they have found opportunities of ſeeing the moſt private apartments of this palace, and tell us a thouſand amuſing ſtories which ſavour more of romance than truth, and can never gain credit but amongſt the inconſiderate and injudicious part of their readers.

SECT. VI.

Curious Remains of Antiquity in European Turky; *remarkable Laws and Cuſtoms of the Inhabitants.*

REMAINS *of* ANTIQUITY.

THE monuments of antiquity found in European Turky, particularly in Greece and ſome of the neighbouring iſlands, are too numerous to be taken notice of in a work of this kind; therefore the moſt capital remains of antiquity only, or thoſe which have chiefly engaged the attention of travellers, will be mentioned here.

One of the principal monuments of antiquity in Conſtantinople is the Hippodrome, or place for horſe-races, which is a famous ſquare in that city, now called *Atmeidan* by the Turks, which is almoſt a tranſlation of its ancient name, *At* in their language ſignifying a horſe, and *Meidan* a place *. It is ſtill of the

* According to M. Tournefort this place is put almoſt to the ſame uſes it was originally; for on Fridays, when the ſervice at the moſques is over, the

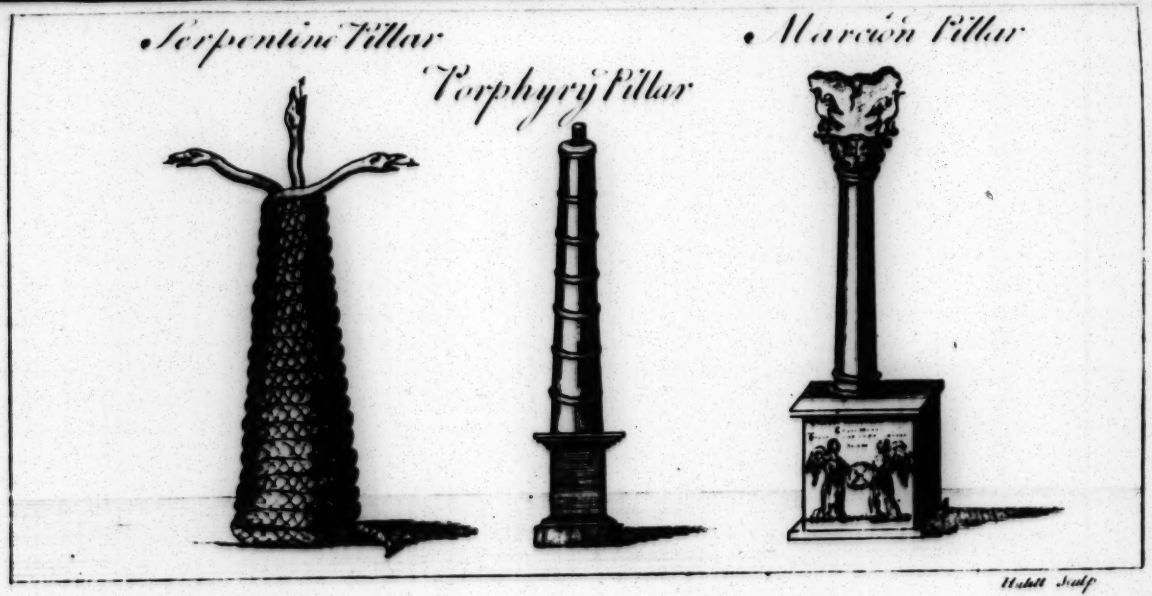
the ſame dimenſions as it was formerly, viz. about four hundred and fifty paces in length, and a hundred in breadth; but of all its fine ornaments, there are now only two remaining. The firſt is an obeliſk of granite or Thebaic marble, of one ſingle piece, about fifty feet high, terminating in a point, and charged with hieroglyphics now unintelligible; a proof, however, of its being very antient, and wrought in Egypt. It ſtands on a pedeſtal eight or ten feet high, on which are two inſcriptions, the one in Greek, the other in Latin, importing that the emperor Theodoſius cauſed it to be ſet up again, after it had lain upon the ground a conſiderable time; that the engineer who undertook this taſk was named Proclus, and that he compleated it in two and thirty days. Each ſide of the pedeſtal is likewiſe adorned with curious baſs-reliefs, one of which on the north repreſents the workmen and machines whereby the obeliſk was raiſed, and alſo the obeliſk itſelf, both upright and lying upon the ground. Another range of ſculptures below repreſents the

the Turkiſh youth, well dreſſed and mounted, aſſemble together to exerciſe themſelves in feats of horſemanſhip. They divide themſelves into two companies; and, on a ſignal given, one ſtarts from each end, riding full-ſpeed with a long kind of dart in his hand. Each throws his dart at his adverſary, and the other endeavours to avoid it; in which conſiſts the excellency of the performance. Their horſes are very ſwift, and the riders manage them with wonderful dexterity and addreſs.

Hippodrome as it was formerly, with two obeliſks, two men on horſeback, and ſeveral people on foot. On the ſouth ſide of the pedeſtal are carved four chariots, two of which are drawn by a pair, and the other by four horſes, with each of them a driver; and on the ſame ſide are twenty or thirty figures cloathed in gowns, with others in a fighting poſture, armed with bucklers. On the eaſt ſide is repreſented a promiſcuous company of men and women, dancing and playing upon muſical inſtruments of ſeveral kinds; and higher up are two ranges, whereof little appears but the heads, which were probably intended for the ſpectators. The weſt ſide is adorned with figures in a ſuppliant poſture, making preſents to the emperor Theodoſius, who is ſeated on a throne, with his two ſons Honorius and Arcadius, and attended by his nobles.

This obeliſk had formerly on the top of it a brazen pine-apple, which was thrown down by an earthquake, as we are informed by Nicetas, in his life of St. Ignatius, patriarch of Conſtantinople.

At the oppoſite end of the Hippodrome there is another obeliſk, conſiſting of ſeveral pieces of white marble, and raiſed upon a pedeſtal of the ſame; but when Sir George Wheler ſaw it, in 1675, the top of it was broken off, and the reſt looked ready to fall. M. Tournefort, who was at Conſtantinople in 1700,


Serpentine Pillar
Porphyry Pillar
Marcon Pillar
Hulett Sculp

BIBLIOTHECA · BODLEIANA ·

1700, gives the ſame account of this obeliſk, and adds, that it was formerly covered with plates of braſs, which he ſuppoſes were adorned with baſs-reliefs and other ornaments, an inſcription on its baſe repreſenting it as a very wonderful work, and made ſtill more beautiful by the emperor Conſtantine, the ſon of Romanus.

Between the two obeliſks we have been deſcribing, ſtood a pillar of braſs, about fifteen feet high, repreſenting three ſerpents twiſted ſpirally round each other like a roll of tobacco, the wreaths diminiſhing gradually from the baſe to the top, where the heads of the ſerpents parted different ways, bending outwards in a triangular form. In the year 1700, the pillar was thrown down, and the heads broken off and carried away; and ſome years afterwards, the pillar itſelf was removed, but what is become of it we are not able to ſay. The hiſtory of this column is very uncertain; but there is great reaſon to ſuppoſe, with M. Tournefort, that it was brought originally from Delphos, where it ſerved to ſupport the famous golden tripod of Apollo. Sir George Wheler conjectures, that it was antiently placed on the top of the obeliſk laſt deſcribed.

In the great ſtreet leading to Adrianople ſtands the Burnt Column, as it is now called, being ſo black and ſcorched by the frequent fires that have happened near it, that one can ſcarce diſcover what it is made of: upon a narrow

narrow inſpection, however, it appears to be compoſed of ſeveral pieces of porphyry, the joints whereof are bound about with rings of braſs. It is raiſed upon a ſquare marble pedeſtal, every way four yards broad, and ſix yards high; and towards the top of it there is a Greek inſcription, implying that this admirable piece of workmanſhip, being ruined by time, was erected anew by the emperor Manuel Comnenus, who reigned in the twelfth century. This pillar is ſuppoſed to have been brought from Rome by Conſtantine the Great, who cauſed a beautiful brazen ſtatue of Apollo to be placed upon it, and called by his own name; which ſtatue, according to hiſtory, was either ſtruck down by lightning, or blown off and demoliſhed, ſeveral perſons being daſhed to pieces by its fall. In a word, the column, though very antient, has not ſuffered ſo much by length of time, as by fires, ſtorms, and earthquakes.

In a part of the city lying ſouth from the Hippodrome ſtands the Hiſtorical Pillar, ſo called, becauſe it is covered with baſs-reliefs from top to bottom, repreſenting the victories of the emperor Arcadius. The conquered towns are denoted by the figures of women, whoſe heads are crowned with towers; and amongſt them the emperor appears ſitting in a kind of elbow-chair, with two angels over his head ſupporting the Labarum or ſtandard of the chriſtian emperors. The ſculptures are much better than moſt of the performances of

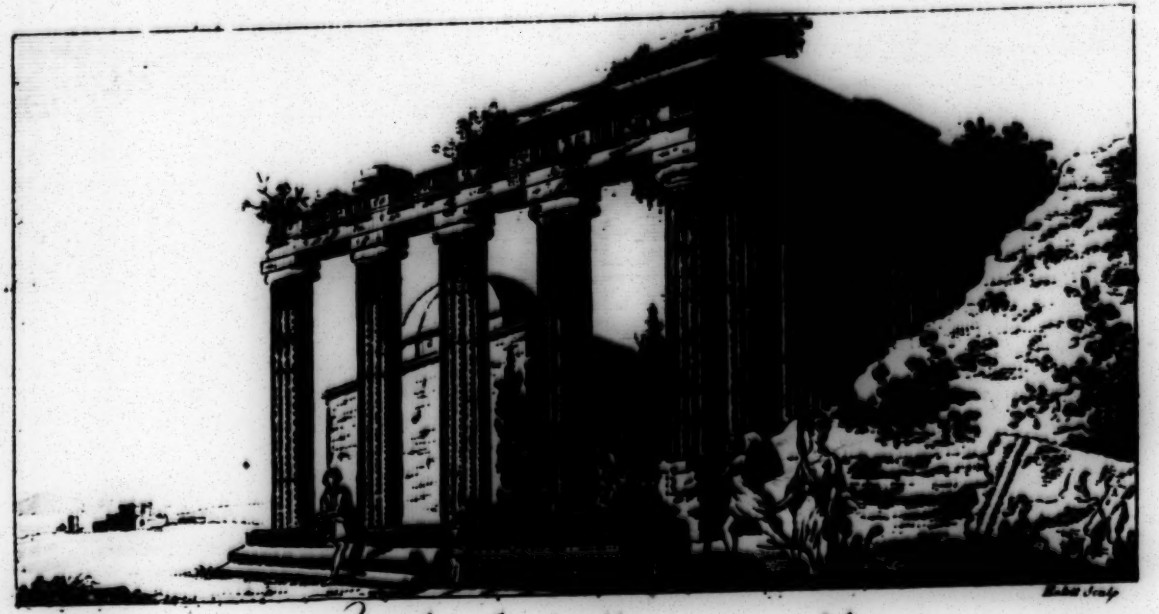
the ſame date, that is, in the declenſion of the Roman empire. The horſes in particular are finely done; and the artiſt has taken pains to make the figures appear of an equal bigneſs to the eye at all the diſtances, thoſe near the top ſeeming juſt as large as thoſe at the bottom. This column is of plain white marble, but blackened and disfigured by fires as well as the former. It is a hundred and forty-ſeven feet high, and has a pair of winding ſtairs within it, but ſo much broken and decayed, that they are entirely uſeleſs.

There is another monument of antiquity which was ſcarce taken notice of before Sir George Wheler, who diſcovered it in a private court-yard, about half way between the Hippodrome and Adrianople gate. It is a pillar erected to the emperor Marcian by Tatianus, as appears from an inſcription on the pedeſtal, who was undoubtedly the ſame that aſſured Marcian, when he was only a private ſoldier, that he ſhould live to be advanced to the imperial throne; and the event having verified the prediction, he made Tatianus governor of Conſtantinople. This column is of granite, and has an urn of white marble on the top of it, wherein Marcian's heart was probably depoſited; and it is ſuppoſed a ſtatue of that emperor was placed upon the urn, as the above-mentioned inſcription ſeems to intimate.

Let

Let us now take a view of the antiquities of Athens, which are ſtill ſo numerous, notwithſtanding the havock that time and barbarous ignorance has made amongſt them, that they exceed thoſe of any city in the world, Rome only excepted. That which claims our firſt attention is an antient temple of Minerva, now a Turkiſh moſque, which is all built of white marble, and is perhaps the moſt beautiful piece of antiquity now in being. It is about two hundred and eighteen feet in length, and ninety-eight in breadth; and has on every ſide an aſcent of five ſteps, that ſeem contrived as a baſis to the portico, which is ſupported by channelled pillars of the Doric order, running all round the temple. Theſe pillars are forty-ſix in number, two and forty feet high, and ſeventeen feet and a half in circumference. The front and frize round about the temple, are charged with hiſtorical figures of admirable workmanſhip, though many of them are very much defaced. In the middle of the front is a large naked figure, which from its beard and majeſtic countenance is ſuppoſed to be Jupiter. The right arm is broken off, which probably held the thunder; and near this figure is another that has loſt both its arms, which perhaps was a Victory, leading the horſes that draw the triumphal chariot of Minerva. Theſe horſes are carved in ſuch an exquiſite manner, that the ſculptor ſeems to have outdone himſelf, and to have given life to the very ſtone. Minerva appears in her chariot without ſhield or helmet, and behind

The Temple of Minerva at Athens.



The Temple of Minerva at Athens.

behind her is a figure of a woman ſitting with her head broken off, ſo that it cannot be judged for whom it was intended. In the corner are two figures ſitting, which Sir George Wheler ſays he knew, from the medals and ſtatues he had ſeen of them, to be the emperor Adrian, and his empreſs Sabina. On the left hand of Jupiter are five or ſix other figures, which Dr. Spon took to be an aſſembly of the gods, to whom Jupiter introduces Minerva, and owns her for his daughter.

The back front of this temple was adorned with figures, repreſenting the conteſt between Neptune and Minerva about naming the city of Athens; but they are all fallen down, except part of a ſea-horſe, which may yet be diſtinguiſhed. The architrave was alſo charged with baſs reliefs, cut in ſquares at ſeveral diſtances, which repreſented the wars of the Athenians, particularly their victory at Marathon, and that over the Gauls in Myſia. Within the portico we ſee another range of ſculptures, which are undoubtedly as antient as the temple itſelf, and of excellent workmanſhip, repreſenting ſacrifices, proceſſions, and other ceremonies of the heathen worſhip. This, like other Pagan temples, was almoſt intirely dark within, having no other light but what came in at the doors; but there is now a window at the eaſt end of it, which was made by the Greek chriſtians when they were in poſſeſſion of it, and uſed it for divine ſervice. Towards the bottom of this window

there

there are ſeveral ſtones, which admit through them a yellowiſh light, and have been repreſented as miraculous, and ſaid to ſhine in the dark, but are in reality only a kind of tranſparent marble *.

As to the founders of this beautiful temple, the body of it was built by Pericles, to which Attalus added the magnificent portico: but the emperor Adrian moſt probably repaired it, and adorned it with the figures on each front; for the whiteneſs of the marble, and that emperor's ſtatue among the figures, plainly ſhew thoſe ſculptures to be of a later date than the temple itſelf.

Not far north from the temple of Minerva, ſtands that of Erectheus, which is a ſort of double building, as Pauſanias deſcribes it, thro' the leſſer part whereof we enter into the larger. The roof of the large building is ſupported by channelled Ionic pillars, but the capi-

* This is the ſort of marble, as Sir George Wheler obſerves, which Pliny calls Phengites; and the temple of Fortune, built by Nero, was of this ſtone, which by its tranſparency ſupplied the want of windows, ſo that the inſide received light enough, even when the doors were ſhut. It was antiently found in Cappadocia, and Dr. Hill received a ſpecimen of it from thence many years ago; but it is far from being peculiar to that country, very beautiful pieces of it having been found in Derbyſhire, as well as in France and Germany.

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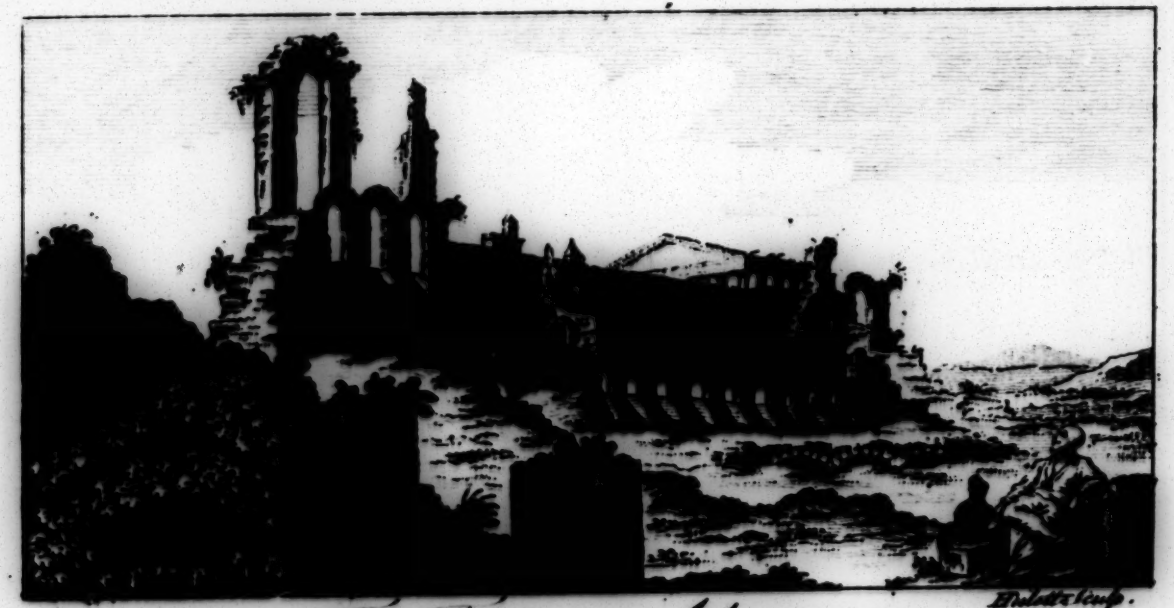

The Theatre at Athens. —

capitals ſeem to be a mixture of the Doric and Ionic orders.

On the ſouth ſide of Minerva's temple are ſome antient ruins, with ſome ſtatues of women in the walls, which Dr. Spon imagined to be the Graces. They are cloathed indeed, contrary to the uſual manner of repreſenting thoſe deities; but that the Graces were not always repreſented naked, appears from Pauſanias, who has deſcribed their ſtatues and temple.

Deſcending from the Acropolis or caſtle, in which are the antiquities already mentioned, we come to the remains of the theatre of Bacchus, the antient ſeats whereof are ruined; but where they were, and their diſtance from each other, may ſtill be diſcerned. The front towards the ſea has beſt eſcaped the injuries of time; for there are three rows of arches remaining, one above another; but the ſemicircular area below the ſeats, and the ſcene, or that part of the theatre aſſigned for the actors, are almoſt filled with the ruins of the reſt of the building. The whole ſtructure was of white marble, and antiently adorned with the ſtatues of Menander, Euripides, Sophocles, and Æſchylus, their moſt celebrated dramatic writers.

At a little diſtance from the theatre the foundations of ſome arches are to be ſeen, ſuppoſed to be the remains of the portico of Eu-

menes, where the actors got their plays by heart, and the citizens used frequently to walk for the sake of the air and conversation.

In the side of the rock, whereon the castle stands, there is a little church, or rather grotto, the front whereof is adorned with three marble pilasters of the Corinthian order, sustaining an architrave of the same, with a sedent figure on the top of it without a head, and several Greek inscriptions, from whence it is supposed to have belonged to a Gymnasium, or to have been a monument erected in honour of such as had been victors in the gymnastic exercises, which were wrestling, running, throwing the quoit, and several others, contributing either to the preservation of health, the defence of the body, or mirth and recreation.

To the south-east of the castle are yet standing seventeen beautiful columns of the Corinthian order, called Adrian's pillars, as being thought to be the remains of that Emperor's palace, which was probably the greatest ornament of Athens, when the structure was entire. They are of admirable white marble, above fifty feet high including the capitals and bases, and about eighteen in circumference. It appears, however, from a view of the place, that there were originally six rows of them, twenty in each row, which supported a portico of surprising beauty and magnificence, inclosed within a cloister, wherein were divers little rooms, whose cielings were of alabaster gilt with gold,

and

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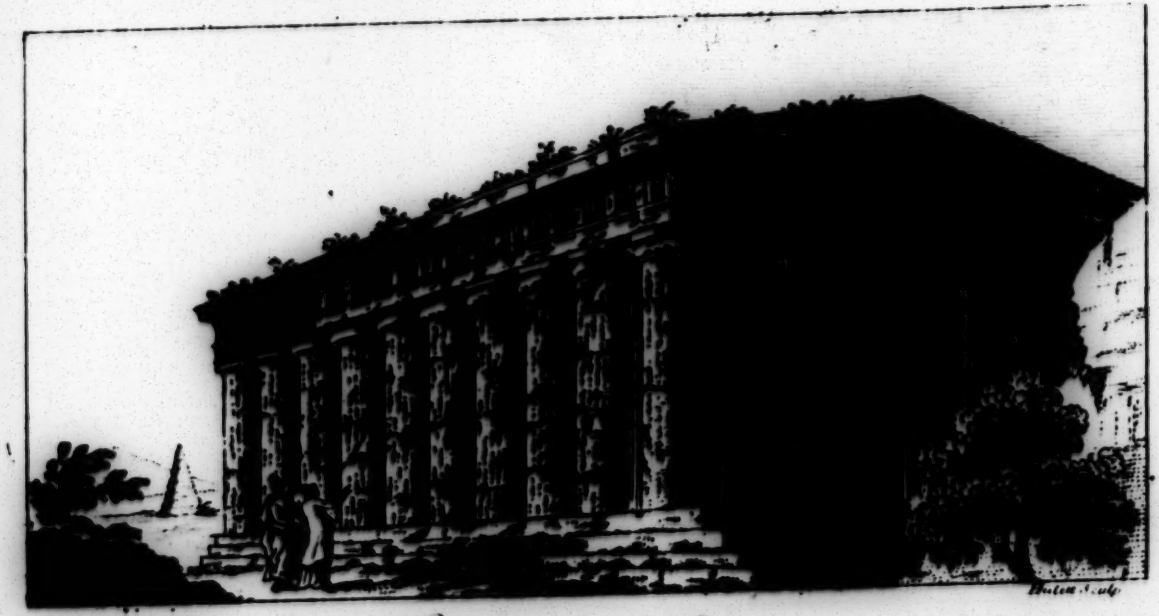

The Temple of Theseus —

and the whole adorned with fine ſtatues and paintings.

Pauſanias likewiſe mentions an excellent library collected by Adrian, and a gymnaſium bearing his name, of which there are no footſteps to be ſeen; but there are ſome remains of an aqueduct begun by that Emperor, and finiſhed by Antoninus Pius, as appears from an inſcription on an architrave ſupported by two Ionic pillars *.

Juſt without the city ſtands the temple of Theſeus, another noble monument of antiquity ſtill remaining entire, which as to its matter, form, and order of architecture, exactly reſembles that of Minerva, but its dimenſions are not ſo large. With reſpect to the workmanſhip, it may be deemed a maſter-piece; nor is it eaſy to be paralleled, much leſs exceeded, by any other ſtructure. Within the portico, at the weſt end, there is a baſs-relief repreſenting the battle of the Centaurs; and at the eaſt end there ſeems to be a continuation of that hiſtory: there are likewiſe ſeveral figures of

* Aqueducts were not common at Athens before the times of the Romans, the want of them being ſupplied by wells, ſome of which were dug by private perſons, and others at the public expence. At preſent the town is well furniſhed with water, brought by aqueducts under ground from the rivers Iliſſus and Eridanus, and conveyed to many private houſes, as well as to common fountains.

women, which Mr. Vernon takes to be Pirithous's bride, and the other ladies who attended at the wedding. On the outside of the portico, in the spaces between the triglyphs, are represented several feats of Theseus, particularly in wrestling, where all the locks and postures of that art, in which he excelled, are admirably well expressed. He is also exhibited as encountring bulls, bears, and other monsters: but time has pretty much injured many of these figures, the temple having been built soon after the battle of Marathon, when the Athenians, under the conduct of the brave Miltiades, gained so signal a victory over the Persian army, that is, almost five hundred years before the birth of our Saviour.

The Tower of Andronicus, or Temple of the Eight Winds, is yet standing at Athens, and is worth a traveller's observation. It is an octogonal structure, on each side of which is a winged figure representing one of the winds, with the name wrote over it in Greek capitals; and underneath these figures, only separated from them by a frize, are so many sun-dials, accommodated to the different sides of the tower. The roof of the building consists of little planks of marble, broad at bottom, but meeting all in a point at top, so as to form a kind of pyramid of more than thirty sides; on the summit whereof there was formerly a brazen Triton, with a switch in his hand, pointing to the quarter from whence the wind came; but this weather-cock is long since destroyed. The figures are of excellent workmanship,

Hubert sculp.

The Ruins of Hadrians Aqueduct at Athens.

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manſhip, each expreſſing the nature of the wind it is intended to repreſent.

In the ſouth-weſt part of Athens ſtands a beautiful little ſtructure, commonly called the Lanthorn of Demoſthenes, on account of a tradition that the orator ſhut himſelf up there, in order to purſue his ſtudies without interuption, having firſt cut off one half of his beard, the more effectually to reſtrain himſelf from appearing in public: but the real deſign of this piece of antiquity will beſt appear by conſidering its form and ornaments. It is a round edifice of white marble, only ſix feet in diameter within, and ſhaped ſo much like a lanthorn, that it is no wonder it has obtained that name. The roof is ſuſtained by ſix fluted columns of the Corinthian order, nine feet and a half high; and the ſpace between the columns is taken up with pannels of marble, of one ſtone from the top to the bottom. The frize above theſe columns conſiſts of one circular ſtone, and another entire ſtone forms the roof or cupola, which is carved ſo as to reſemble ſcales lying one over another, and crowned with a ſort of ſtem like the ſocket of a candleſtic, as Sir George Wheler repreſents it, or rather, as Mr. Vernon, like a plume of feathers. On the frize are beautifully repreſented in relievo ſeveral of the labours and exploits of Hercules, as is judged from ſome of the figures being cloathed with lions ſkins. There is alſo an inſcription on the frize, which gives ſome reaſon to conjecture that this fabric

was a temple dedicated to Hercules, by thoſe who had been victors in the public games. Be this as it will, it appears from the ſame inſcription to be of great antiquity, and to have been built above three hundred and thirty years before the birth of our Saviour.

Some remains of the Odeum, or Muſic-Theatre, built by Pericles, are ſtill to be ſeen, being the foundations of a ſemicircular ſtructure, about a hundred and forty paces in diameter. Within the area there is a ſquare elevation five or ſix feet high, with ſteps to the top of it; and on each ſide are ſeveral ſeats or ſtone-benches, ſuppoſed to have been intended for the muſicians. From theſe ſeats, however, Sir George Wheler ſeems rather to think this was the place where the ſenate or court of the Areopagus uſed to aſſemble, which was ſo famous for its antiquity and the juſtice and impartiality of its decrees *.

There

* The time of the inſtitution of this tribunal is not known, ſome referring it to Solon, and others carrying it as high as Cecrops; nor are authors agreed as to the reaſon of its name, or the number of perſons of which it was compoſed. Its reputation was certainly very great, not only in Greece, but among foreign ſtates, and even among the Romans themſelves, who often ſubmitted their moſt difficult cauſes to its deciſion. This aſſembly ſat in the open air, as was antiently the cuſtom in all courts of judicature that had cognizance of murder; partly becauſe it was unlawful for the accuſer

There are ſeveral other noble monuments of antiquity to be ſeen at Athens, particularly the remains of a Stadium, built by Lycurgus, and enlarged by Herodes Atticus; which was of ſuch a ſtupendous bigneſs, according to Pauſanias, that it looked like a mountain of white marble. Very little of the ſtone-work is at preſent remaining, but its form and dimenſions are yet to be diſcerned.

Adrian's gate, and part of the temples of Auguſtus and Jupiter Olympius, are worth the attention of the curious.

To theſe we might add many inſcriptions, baſs-reliefs, and things of the like nature, which our deſign does not require us to ſet down or deſcribe.

At Corinth, and about the neighbouring Iſthmus, ſo famous for the ſolemn games there celebrated by the antients *, ſome remains of antiquity

accuſer and criminal in ſuch caſes to be under the ſame roof; and partly that the judges, whoſe perſons were reckoned ſacred, might not be polluted by converſing with ſuch heinous malefactors. They alſo heard and determined cauſes in the night-time, that they might be the leſs diverted from their attention to the buſineſs in hand; and all pleadings before them were to be ſimple, without exordium, digreſſion, or peroration.

* The Iſthmian games, in honour of Neptune, were ſolemnized every fifth year with incredible magni-

antiquity are yet to be discovered, but none so entire as those we have been describing; and the chief of those are only ten or eleven pillars standing upright, which from their situation are judged to have supported the portico of some temple. They are of the Doric order, fluted, and of a common hard stone; but their proportion seems to vary considerably from the rules of the antients, their circumference being eighteen feet, and their height not much above twenty. On the north side of the market-place there is also a heap of ruins of brick-work, supposed to be either part of a temple, or of a Roman bath.

At mount Oneius, on the Isthmus, are to be seen the ruins of the town, of the Isthmian theatre, and of several stately temples and other edifices mentioned by Pausanias; and in many places one may discern the foundations of the walls built by the Lacedæmonians from one sea to the other, to prevent the incursions of their enemies. They were repaired by the Venetians when they were in possession of the Morea, but they have been since destroyed.

magnificence, and drew together a prodigious concourse of spectators from all parts of Greece. The victors were at first rewarded with garlands of pine-leaves, but afterwards with a wreath of parsley, which was also the reward of the Nemæan conquerors; whereby the institutors of those games undoubtedly intended to intimate, that honour only, not mean and sordid interest, should be the motive of great actions and undertakings.

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Let us now leave the continent, and ſurvey the antiquities to be met with in the iſland of Delos, which was famed among the antients for being the birth-place of Apollo and Diana. In this iſland was a magnificent temple dedicated to Apollo, which is now a vaſt heap of ruins, lying in ſuch a confuſed manner, that it is impoſſible to determine ſo much as the form of that ſtructure. Amongſt the ruins are the remains of a Coloſſal ſtatue of Apollo, which has loſt its head, arms, and feet; and the reſt of it is broken into two pieces, the one conſiſting of the belly and thighs, the other of the back and ſhoulders. The back is two yards broad, and the other parts proportionably large; ſo that M. Tournefort imagines it was placed on the frontiſpiece of the temple, and appeared no bigger than the life; from whence one may judge of the height of that edifice. This ſtatue appears to have been an admirable piece of ſculpture, the rings of hair falling down the ſhoulders being particularly beautiful. A large piece of marble, fifteen feet and a half long, ten feet nine inches broad, and two feet three inches thick, is to be ſeen among the ruins, which was undoubtedly the plinth of this gigantic ſtatue, an inſcription upon it ſhewing that it was dedicated to Apollo by the people of Naxos.

Not far from the ſtatue, Sir George Wheler found half the body of a woman, the drapery whereof was carved ſo well, that it ſeemed to be the work of no leſs a maſter than the former.

Juſt

Juſt by this he ſaw the body and fore part of a Centaur, on which the ſculptor had ſo well diſplayed his ſkill, that life and vigour appeared in every vein and muſcle. The head and neck of a horſe, part of the figure of a woman, and ſeveral fragments of lions, are alſo found in theſe noble ruins, which in general conſiſt of huge pieces of broken columns, architraves, baſes, capitals, &c. all mingled together in the utmoſt diſorder and confuſion.

At a ſmall diſtance from the ruins of this temple lie thoſe of a portico, which from an inſcription appears to have been erected by Philip, King of Macedon, and conſiſts of columns and architraves truly magnificent. Theſe architraves have eſcaped breaking and carrying away, being inchaſed into the tops of the columns, which are angular towards the baſe, and channelled upwards, compoſed of ſeveral pieces, and of the Corinthian order. Each architrave is one foot eight inches deep, ten feet in length, and two and a half in thickneſs, and the largeſt diameter of the columns is two feet four inches.

About three hundred paces from this portico we come to the remains of a beautiful marble theatre, whoſe circumference is five hundred feet, and its diameter, including the ſteps, two hundred and fifty. Juſt before the opening of the theatre there are eight or nine vaults in a row, ſeparated from each other by a wall,

a wall, in which there is a little arch, ſerving for a paſſage from one to another. Dr. Spon imagined them to have been a kind of ciſterns or reſervoirs of water, but it is more likely they were to keep lions and other wild beaſts in, which uſed to be baited in the theatres of the antients. Theſe cellars were not arched over, but covered with huge pieces of marble, cut like beams, with proper openings to let in the light, and to bring the animals in and out.

Near the foot of mount Cynthus, which runs almoſt croſs the iſland, we find the remains of a temple, as they are ſuppoſed to be, viz. nine pillars of marble diſpoſed in a circle, three ſtanding upright, and ſix fallen to the ground. This temple had a moſaic pavement, and underneath theſe columns moſt beautiful vaults have been diſcovered.

This mountain is ſteep and craggy, conſiſting of little elſe but a kind of greyiſh marble; and Sir George Wheler imagines, that the way up the mountain, which is deep, broad, and winding, was originally a quarry from whence the marble was dug, it reſembling many quarries he afterwards ſaw in Attica. On the top of the hill are to be ſeen the foundations of a citadel which commanded the whole iſland; and all the way up, on each ſide of the road, it appears to have been formerly adorned with temples, portico's, or other ſtructures, as the foundations of walls, and a vaſt number of columns,

lumns, pedeſtals, architraves, and other fragments of excellent marble, ſufficiently demonſtrate.

In another part of the iſland, not far from the ſea, there are ſtill ſtanding ſix or ſeven pillars of granite, which the people of the neighbouring iſlands, for Delos is not inhabited, call the School, from a tradition that there was antiently a Gymnaſium in that place. Between twenty and thirty columns are lying upon the ground near thoſe which are ſtanding, moſt of them nine or ten feet high, but of different diameters, and ſeem to have ſupported a ſquare ſtructure; but that it was a Gymnaſium is not very likely, though probably there was one in the iſland.

About a hundred paces from this ſuppoſed Gymnaſium we ſee an oval baſon, being almoſt three hundred feet long, and two hundred broad, lined round with a wall as high as its banks, which is faced with a thick cement proper to contain water. This is thought to have been a Naumachia, or place for naval exerciſes; for though we have not the poſitive teſtimony of antient authors, that they uſed to repreſent ſea-fights at Delos, the baſon ſeems evidently intended for that purpoſe *. We muſt

* M. Tournefort informs us, that this baſon is now half filled up with earth, and that the rain-water ſettled in it was briny and almoſt bitter; which

muſt not imagine that large veſſels were uſed on theſe occaſions, but ſuch as were ſuitable to the dimenſions of the place, and the depth of the water.

On a little eminence near this baſon lie the ruins of ſome ſtately temple, if we may judge from the number of marble columns, half fluted and half pannelled, about two and twenty inches in diameter; and more eſpecially from the fragment of an altar found amongſt them, adorned with feſtoons, bunches of grapes, and heads of oxen. The upper part of this altar is ſomewhat hollow, proper for the burning of incenſe; and by this cavity we may diſtinguiſh altars from the pedeſtals of ſtatues. Theſe altars are frequent in Delos, and in the adjacent iſland of Rhenia *.

The remains of another noble ſtructure are to be ſeen at that end of the baſon which faces the temple of Apollo. A vaſt number of pillars appear to have formed a ſquare as broad

which ſeems to argue that the cavity was formerly filled with ſea-water, as is ſuppoſed, the ſalt and ſlime whereof ſtill remaining there in great quantities.

* In Rhenia, which is alſo called the Greater Delos, M. Tournefort ſays he counted, to his great ſurpriſe, above a hundred and twenty altars; moſt of which were cylindrical, three feet ſix inches high, and near three feet in diameter, adorned with feſtoons, and the heads of rams or oxen.

as the leſſer diameter of the baſon; and perhaps ſuſtained a portico built by Dionyſius Eutyches, an architrave and altar with that prince's name being found very near theſe ruins. Some of the columns are yet ſtanding, but moſt of them are fallen down and broken to pieces. There are plain ones of twenty inches diameter, and others of eighteen cut in pannels, both intermixed with huge pillars of that granite, with which mount Cynthus abounds.

From this portico to the Little Port of Delos there is nothing but fragments of marble columns, altars, &c. which have ſuch an appearance of magnificence, that they are probably the ruins of Latona's temple.

REMARKABLE LAWS, *and* CUSTOMS.

IN Turky there is no hereditary nobility, and the Beglerbegs, or governors of provinces, are never ſucceeded either in their offices or eſtates by their children. Nor are the great offices or poſts in the government ever given to native Turks; but to the Grand Signiors ſlaves, taken in war, or purchaſed young, and educated in the Seraglio, whoſe relations being unknown to them, and having no intereſt or friends in the government aſſigned them, cannot expect any ſucceſs, if their ambition ſhould put them upon rendering themſelves independent, or incite them to enter into conſpiracies againſt their ſovereign.

In Turky, liars, when convicted of any notorious falſhoods, are burnt in the forehead with a hot iron.

The cuſtom of adoption is very common among the Turks, and yet more amongſt the Greeks and Armenians. Not having it in their power to give their eſtates to a friend, or diſtant relation, to avoid its falling into the Grand Signior's treaſury, when they are not likely to have any children of their own, they chuſe ſome pretty child of either ſex amongſt the meaneſt people; and carry the child and its parents before the Cadi, and there declare they receive it for their heir. The parents at the ſame time renounce all future claim to it, a

writing is drawn and witneſſed, and a child thus adopted cannot be diſinherited.

The moſt extraordinary cuſtom among the Armenians is their matrimony. They are promiſed very young, but the eſpouſed never ſee one another till three days after their marriage. The bride is carried to church, with a cap on her head, in the faſhion of a large trencher; and over it is a ſilken veil, which covers her all over to her feet. The prieſt aſks the bridegroom, whether he is willing to marry that woman, be ſhe deaf, be ſhe blind; to which having anſwered in the affirmative, ſhe is led home to his houſe, accompanied with all the friends and relations on both ſides, ſinging and dancing; and is placed on a cuſhion in the corner of the ſofa, but her veil is never lifted up, not even by her huſband.

When a Turk has divorced his wife in the moſt ſolemn manner, he can take her again upon no other terms, than by permitting another man to paſs a night with her; and there are examples of ſeveral who have ſubmitted to this law, rather than not have their wives back again. Any woman that dies unmarried in Turky, is looked upon to die in a ſtate of reprobation, from a belief that the end of the creation of woman was to increaſe and multiply; and that ſhe is only properly employed in the works of her calling, when ſhe is bringing forth children, or taking care of them, which they believe are all the virtues that God expects from her. Many of the Turkiſh women

are

are very ſuperſtitious upon this point, and will not remain widows ten days, for fear of dying in the reprobate ſtate of a uſeleſs creature: but thoſe that like their liberty, and are not ſlaves to their religion, content themſelves with marrying when they are afraid of dying.

There is ſomething very fantaſtic in the rites of the Turkiſh Derviſes, which they perform, every Tueſday and Friday, in the following manner. They meet together in a large hall, where they all ſtand with their eyes fixed on the ground, and their arms acroſs, while the Imaum, or preacher, reads part of the Alcoran, from a pulpit placed in the middle; and when he has done, eight or ten of them make a melancholy concert with their pipes, which are no unmuſical inſtruments. Then he reads again, and makes a ſhort expoſition on what he has read, after which they ſing and play, till their ſuperior (the only one of them dreſſed in green, the reſt wearing only a piece of coarſe white cloth wrapped about them, with their legs and arms naked) riſes, and begins a ſort of ſolemn dance. They all ſtand about him, in a regular figure, and while ſome play, the others tie their robe, which is very wide, faſt round their waiſt, and begin to turn round, with an amazing ſwiftneſs; and yet with great regard to the muſic, moving ſlower or faſter as the tune is played. This laſts above an hour, without any of them ſhewing the leaſt appearance of giddineſs, though there are ſome Derviſes, who frequently mix in this dance, under ſeven years of age. At the end of the ceremony, they ſhout

out, 'There is no other God, but God, and 'Mahomet his Prophet;' after which they kiſs the ſuperior's hand, and retire. The whole is performed with the moſt ſolemn gravity; and nothing can be more auſtere than the form of theſe people, who never raiſe their eyes, and ſeem devoted to contemplation.

The paſſage of the Grand Signior to the moſque is thus deſcribed by a celebrated lady of great diſtinction, who, in the year 1717, was an eye-witneſs of the proceſſion, being then in a public character at the Porte. The Emperor was preceded by a numerous guard of Janizaries, with vaſt white feathers on their heads, as alſo by the foot and horſe guards, and the royal gardeners, which are a conſiderable body of men, dreſſed in different habits of fine lively colours, ſo as to appear at a diſtance like a parterre of tulips. After them the Aga of the Janizaries, in a robe of purple velvet, lined with ſilver tiſſue, his horſe led by two ſlaves richly dreſſed. Next him, the Kyſlier Aga, or chief guardian of the ladies of the Seraglio, in a deep yellow cloth, lined with ſables. Laſt came his Sublimity himſelf, arrayed in green, lined with the fur of a black Muſcovite fox, which is ſuppoſed worth a thouſand pounds ſterling, and mounted on a fine horſe, with furniture embroidered with jewels. Six more horſes, richly capariſoned, were led after him, and two of his principal courtiers bore, one his gold, and the other his ſilver, coffee pot on a ſtaff; another carried a ſilver ſtool on his head, for him to ſit on: they were all diſtinguiſhed, according to their

their ranks, by various dreſſes and turbants, and they were extremely rich and gay, to the number of ſome thouſands.

When the Turks are at war with any other power, and the Grand Signior leads his army in perſon, every company of tradeſmen in the empire are obliged to make him a preſent, according to their ability. Upon this occaſion, there is a proceſſion, which paſſes through the principal ſtreets, and is by the lady before mentioned, who ſaw one at Adrianople in the year 1717, deſcribed as follows. It was preceded by an Effendi, mounted on a camel richly furniſhed, reading aloud the Alcoran, finely bound, laid upon a cuſhion. The Effendi was ſurrounded by a parcel of boys in white, ſinging ſome verſes of it, followed by a man dreſſed in green boughs, repreſenting a clean huſbandman, ſowing ſeed. After him ſeveral reapers with garlands of ears of corn, as Ceres is pictured, with ſcythes in their hands, ſeeming to mow. Then a little machine drawn by oxen, in which was a windmill, and boys employed in grinding corn, followed by another machine drawn by buffalo's, carrying an oven, and two more boys, one employed in kneading the bread, and another in drawing it out of the oven. Theſe boys threw little cakes on both ſides amongſt the crowd, and were followed by the whole company of bakers, marching on foot, two by two, in their beſt cloaths, with cakes, loaves, paſties, and pies of all ſorts on their heads; and after them, two buffoons, or jack-puddings, with their faces and cloaths

ſmeared

ſmeared with meal, who diverted the mob with their antique geſtures. In the ſame manner followed all the companies of trade in the empire, the nobler ſort, ſuch as jewellers, mercers, &c. finely mounted, and many of the pageants that repreſent their trades perfectly magnificent; amongſt which that of the furriers made one of the beſt figures, being a very large machine, ſet round with the ſkins of ermines, foxes, &c. ſo well ſtuffed, that the animals ſeemed to be alive, and followed by muſic and dancers. In this manner, it is believed, twenty thouſand men paſſed, all ready to follow his Sublime Highneſs, if he commanded them. The rear was cloſed by the volunteers, who came to beg the honour of dying in his ſervice. Theſe were all naked to the middle. Some had their arms pierced through with arrows left ſticking in them; others had them ſticking in their heads, the blood trickling down their faces. Some ſlaſhed their arms with ſharp knives, making the blood ſpring out upon thoſe that ſtood there; and this is looked upon as an expreſſion of their zeal for glory. It is ſaid, that ſome make uſe of it to advance their love, and when they are near the window, where their miſtreſs ſtands, all the women in town being veiled to ſee the ſpectacle, they ſtick another arrow for her ſake, who gives ſome ſign of approbation and encouragement to this gallantry.

The Turkiſh camp makes a very magnificent appearance. The tents of the great men are rather like palaces than tents, taking up a great

a great compaſs of ground, and being divided into a vaſt number of apartments; they are all of green, and the Baſſa's of three tails have thoſe enſigns of their power placed in a very conſpicuous manner before their tents, which are adorned on the top with gilded balls, more or leſs, according to their different ranks.

The houſes in Turky, great and ſmall, are divided into two diſtinct parts, which only join together by a narrow paſſage; the firſt houſe has a large court before it, and open galleries all round it. Theſe galleries lead to all the chambers, which are commonly large, and with two rows of windows, the firſt being of painted glaſs; they ſeldom build above two ſtories, each of which has galleries. The ſtairs are broad, and not often above thirty ſteps. This is the houſe belonging to the Lord, and the adjoining one is called the Haram, that is the Ladies apartment; for the name of Seraglio is peculiar to the Grand Signior. This apartment has alſo a gallery running round it, towards the garden, to which all the windows are turned; and the ſame number of chambers as the other, but more gay and ſplendid, both in painting and furniture: the ſecond row of windows is very low, with grates like thoſe of convents; the rooms are all ſpread with Perſian carpets, and raiſed at one end of them about two feet; this is the ſofa, which is laid with a richer ſort of carpet; and all round it a ſort of couch, raiſed half a foot, covered with rich ſilk, according to the fancy or magnificence of the owner: round about this are placed,

placed, ſtanding againſt the wall, two rows of cuſhions, the firſt very large, and the next little ones; and here the Turks diſplay their greateſt magnificence. They are generally brocade or embroidery of gold wire upon white ſattin; and nothing can look more gay and ſplendid. The rooms are low, and the cieling always of wood, generally inlaid or painted with flowers; they open in many places, with folding doors, and ſerve for cabinets; between the windows are little arches, to ſet pots of perfume, or baſkets of flowers; and they have marble fountains in the lower part of the room, which throw up ſeveral ſpouts of water, giving at the ſame time an agreeable coolneſs, and a pleaſant daſhing ſound, falling from one baſon to another. Some of theſe are very magnificent. Each houſe has a bagnio, which conſiſts generally in two or three little rooms, leaded on the top, paved with marble, with baſons, cocks of water, and all conveniencies for either hot or cold baths.

The women's apartments being always built backward, and out of ſight, have no other proſpect than the gardens, which are incloſed with very high walls. There are no parterres in them like ours, but they are planted with high trees, which give an agreeable ſhade, and afford a pleaſing view. In the midſt of the garden is the Chioſk, that is, a large room, commonly beautified with a fine fountain in the middle of it; it is raiſed nine or ten ſteps, and incloſed with gilded lattices, round which vines, jaſſmines, and honeyſuckles make a

ſort of green wall. Large trees are planted round this place, which is the ſcene of the greateſt pleaſures, and where the ladies ſpend moſt of their hours, employed by their muſic or embroidery. In the public gardens there are public Chioſks, where people go that are not ſo well accommodated at home, and drink their coffee, ſherbet, &c.

The manner of building in Turky is very agreeable, and proper for the country. It is true, the Turks are not at all ſolicitous to beautify the outſide of their houſes, which are generally built of wood, and therefore in many reſpects inconvenient; but this is not to be charged on the bad taſte of the people, but on the oppreſſion of the government. Every houſe, at the death of its maſter, is at the Grand Signior's diſpoſal, and therefore no man cares to make a great expence, which he is not ſure his family will be the better for. All their deſign is to build a houſe commodious, and that will laſt their lives; and they are very indifferent, if it ſhould fall down the year after.

Many of the cuſtoms and much of the dreſs that obtained among the antient Greeks, even in the days of Homer, are yet retained in Turky. Princeſſes and great ladies ſtill paſs their time at their looms, embroidering veils and robes, ſurrounded by their maids, who are always very numerous, in the ſame manner as we find Andromache and Hellen deſcribed by Homer. The deſcription of the belt of Menelaus exactly agrees with thoſe belts

belts that are now worn by the great men in Turky, faſtened before with broad golden claſps, and embroidered round with rich work. The ſnowy veil that Hellen throws over her face is ſtill faſhionable, and a number of old Baſhaws, with their reverend beards, are frequently ſeen ſitting, baſking in the ſun, and reſembling Homer's deſcription of king Priam and his counſellors. The manner of dancing is certainly the ſame that Diana is ſung by Homer to have danced on the banks of the Eurotas. The great lady ſtill leads the dance, and is followed by a troop of young girls, who imitate her ſteps; and, if ſhe ſings, make up the chorus. The tunes are extremely gay and lively, yet with ſomething in them wonderfully ſoft. The ſteps are varied, according to the pleaſure of her who leads the dance, but always in exact time, and infinitely more agreeable, in the opinion of our judicious author, than any of our dances.

The manners of the Turks give alſo a great light into many paſſages in ſcripture, which appear odd to us; and their phraſes are commonly what we call ſcripture language. The vulgar Turkiſh is very different from what is ſpoke at court, or amongſt the people of figure, who always mix ſo much Arabic and Perſian in their diſcourſe, that it may very well be called another language. Beſides this diſtinction, the Turks have what they call the ſublime, that is, a ſtile proper for poetry, which is the exact ſcripture ſtile.

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